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Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

An interesting social movement is going on among the Jewish women of New York city. Preparations have been well-nigh completed for the "National Council of Jewish Women," whose first meeting is to open Nov. 15. Questions of reform will be considered, such as "The Crowded Districts of Great Cities," "Our Duty to Better their Condition," "The Organization of Charities," and "The Needs and Training of Children."

The teachers in Boston recently moved for higher wages, and the city government agreed to it. But Mayor Quincy thought the demand unreasonable at this time when taxes are high and business dull. The teachers, he averred, were reasonably well paid—as well as skilled mechanics and other favored classes of workers. In view of such considerations he vetoed the bill. But the city government was unconvinced by the Mayor's argument, and so passed the bill over his veto.

The metric system of weights and measures adopted by France seems likely to prevail among the most advanced nations. It is the most simple and the most accurate ever in use. It is a strictly scientific method. The objection urged against it is the use of totally new terms. Some propose to retain the old names with new meanings; but it is justly objected that this would bring confusion. Instead of the pound we shall have to use gramme, and instead of the yard, litre. The new terms must go with the new method to secure identity of nomenclature and to prevent misapprehension. Once adopted and brought into practical use, the new names would soon become as familiar as the old.

The doctrine and practice of woman's rights are supposed to have had their origin in Boston, or at least in New England. But it appears that little Belgium has the precedence. So long ago as 1734 Namur had a woman in the mayor's office. It came about in this wise: On the death of her husband, the mayor, Mme. Malatteau assumed his municipal functions, not only without protest by the government, but probably by request of her husband's colleagues. Once in office, it seemed to be the most difficult matter to get her out. For four years she reigned without objection. Then began protests of bishops, dukes and plainer people; but it was only in 1769, or after a gracious and successful rule of thirty-five years, that the men, big and little, were able to displace her and install one of themselves in her stead. If woman manages in the same way in America, we shall have to impose a time limit.

The Commissioners of the new East River bridge between New York and Brooklyn had to run the gauntlet of the courts to secure the location. They have now formally adopted plans for its construction and filed them with the Commissioner of Public Works; and, as soon as approved by the engineers, work on both sides of the river will begin in earnest. The structure as now decided upon will run parallel, on the New York side, to Delancy St., and on the Brooklyn side to South Sixth Street. In New York the approach will displace two whole blocks, and the expense of the condemned property will be \$2,500,000, with about the same in Brooklyn. In addition to this \$5,000,000 damage, the structure will cost about \$10,000,000, making in all \$15,-

000,000. The widening of Delancy St. to the Bowery in order to make the bridge most available, will cost another \$5,000,000. The bridge, according to these revised plans, will be 118 feet wide, and will be sufficiently elevated to allow shipping to pass without difficulty.

In his letters to the Spanish Minister at Washington on affairs in Cuba, Secretary Olney has uttered some plain and fearless words on the conduct and claims of Gen. Campos. Our Consul-General in Cuba made remonstrances to the Captain-General against the long confinement of Americans in Cuban prisons. Campos rebuked him for meddling with what was none of his business. The Secretary assures him through the Spanish Minister, and in language too plain to be misunderstood, that the Consul-General has rights and duties in the case that must be respected. Olney has a striking way of using the imperative mood.

Every man in high place is the target for the crank, the anarchist, and the desperado. Where there is a Lincoln or a Garfield, there is also a Booth or a Guiteau. The assassin may lack opportunity or courage, he is always possible. France is a hot-bed of anarchists. One of President Faure's predecessors fell by the hand of an assassin, and this is the third time an attempt has been made on his life. The President had gone to Longchamps to review the troops. He had no sooner entered the field than a man in the crowd stepped forward and fired a revolver at him. The shot failed to take effect. The would-be murderer was at once arrested.

The transactions of the post-office are regarded as a valuable index to business. In bad times the stream of correspondence shrinks, and as times improve it enlarges. In the quarter ending June 30, 1896, the total sales of postage stamps, postal cards, stamped envelopes, and other stamped paper, amounted to \$19,576,796. The amount in the preceding quarter was \$21,023,631—a decrease of \$1,446,834. But the flow of correspondence in the beginning of the year is naturally a little fuller than in the opening summer. The comparison should be made with the corresponding quarter in the preceding year, which gives an advance of \$59,860. The total sale of stamps, postal cards, etc., for the fiscal year just closed was \$79,168,272, which is a handsome gain over the year 1895. But the largest receipts from the post-office leave a large annual deficit in the Post-office Department.

Cleveland's Centennial.

As we go to press, the people of the Forest City by the lake are celebrating their centennial. On the 23d of July, 1796, Gen. Moses Cleveland of Connecticut drove his stakes for settlement on the banks of the Cuyahoga River. The site for his new settlement was well chosen. From the hamlet of four souls in 1796 the place has grown to a city of 350,000 population. Cleveland, the great city of the Western Reserve, rivals Cincinnati in numbers, wealth, and enterprise. The Centennial Commission includes the governor and mayor and a committee with representatives from the 230 towns of the Western Reserve. The celebration is to continue a week, and presents a variety of striking features. Sunday, the 19th, was ushered in by the ringing of chimes and special services in the churches, accompanied by patriotic music. The Germans had a musical entertainment in the evening along the same line. Monday was the military day. The Ohio National Guards and U. S. Regulars were present 6,000 strong. The encampment is to continue for a month. Military men will be present. Founder's day is July 22. The features are striking—the parade of civic and military organizations, the firemen, and the marine bands, the oration by Senator Hawley of Connecticut, and a poem by Col. J. J. Platt of Ohio, with brief addresses by ex-Governor Mo-

Kinley, Gov. Bushnell, and others. The 23d will be New England day. Cleveland is the child of New England; the Western Reserve was settled by New England people.

Death of a Famous Music Instructor.

Luther Whiting Mason, whose method of teaching music became famous at home and abroad, was born in Turner, Me., in 1828, and died at the home of his son-in-law, Mr. Horace A. Irish, in Buckfield, Me., July 14. Educated under his relative, Lowell Mason, he early showed proficiency, and devoted himself to instruction in the public schools. In this specialty he made a great success. In 1853 he was chosen superintendent of music in the schools of Louisville, Ky., where he successfully introduced singing, first by rote and then by note, into all departments. He repeated his success at Cincinnati, where he expended \$10,000 for charts. This grew into the "National System" of Ginn & Co., of Boston, who still publish his charts and books. At the close of the Civil War he came to Boston and had charge of the music in the city schools for fourteen years. At the close of his service in Boston he was invited to Japan, where he met with like success. "The Mason Song" has a high reputation in Japan. All countries where he was known testified to the virtue of his method and to the important services he rendered to the music of the public schools.

Africa's Cattle Plague.

A fearful epidemic among cattle is sweeping over tropical Africa. It was first discovered, several years ago, by the French explorer, Mantell, who wrote from Kano in the Soudan that not one head of cattle in a thousand had escaped for five hundred miles along his route. Soon came the news of the outbreak of the plague in the lake region and on the plateau of the great Masai tribe and among the herds of Somaliland further north; and for the past few months the scourge has been advancing towards the borders of South Africa. The ravages have now extended from the upper Niger to the Indian Ocean, and from the desert of Sahara on the north to Matabele land on the south. The late revolt of the Matabeles is attributed in part to the loss of their cattle, on which they depended for subsistence. No scourge equal to it has visited interior Africa since European exploration began. The epidemic is not unknown to Europe, where it takes the name of rinderpest. It is extremely fatal, and no remedy has yet been found which promises relief. Unless its ravages can be stayed, great numbers of people must perish, and there seems to be no way to stop it except by the destruction of the cattle.

Arbitration with England.

Arbitration is in the air. The good sense of men has come to see that arbitration, in most cases, is more sensible than war. The nations have now come close together; their relations are more intimate than ever before; and if war be the only tribunal before which matters can be settled, the world will be in war a great share of the time. Leading men in England and America have long been convinced that arbitration should be the standing remedy for international differences. President Grant arbitrated the claims growing out of the Civil War. The seal question of Alaska was easily adjusted by arbitration. The people of both countries urged arbitration for the Venezuelan question. Both Lord Salisbury and Secretary Olney have submitted papers on the subject. It is understood that a treaty has been prepared and is ready to be submitted to the Senate adjusting the Venezuelan dispute by submission to a board of arbitration. Beyond this special case, the question of general arbitration has been under consideration, and some progress has been made in that direction. Men on both sides the water have advocated a permanent international tribunal to which all disputes between the nations should be referred for final adjust-

ment. This would raise constitutional questions and create a body superior to Congress and Parliament. Probably neither nation will see its way at present to institute such a tribunal—certainly not to endow it with complete authority. What will probably be gained in this movement is the establishment of an international code, whose principles shall be observed in the settlement of all disputes between the two kindred peoples. The code will be a great point gained, and, it is hoped, will lead to the construction of a tribunal of limited powers to administer it. The work in both nations moves slowly, but ultimate favorable results are for that reason more likely to be attained.

Death of Ex-Gov. Russell.

The sudden death of the late ex-Governor Russell has cast a gloom over the entire Commonwealth. The whole people join the circle of his friends in mourning the loss of a man who had a career at once brief and brilliant. Born in Cambridge, Jan. 6, 1837, he graduated at Harvard at the age of twenty and at the Boston University Law School at twenty-two. Beginning the practice of law in 1860, he became mayor of Cambridge four years later. In '88 and '89 he was the unsuccessful Democratic candidate for Governor of Massachusetts. His failure of election was no surprise, as he was running in a Republican State, where success could be attained only by Republican defection. In 1890 that defection came, and we had the strange spectacle of a young Democrat winning the highest position in the Commonwealth in three successive elections. This remarkable success was due to the admirable qualities of the man. He was no party hack, no rash theorizer given to extreme and dangerous views and schemes. A versatile man, he knew the world about him and learned to adjust himself easily to various conditions and circles of society. To the exuberance and bonhomie of perpetual youth he joined the steadiness, consideration and balanced wisdom of mature years. Born in a home of elegance and in a university city, he was a companion and brother with the commonality. Such a man of brilliant qualities, wide knowledge of men and affairs, of incorruptible integrity, and rare gifts of familiar and eloquent speech and leadership, he became the idol of the people. The masses believed in him, and, in spite of party, lifted him to place and power. He was more powerful than his party. He remained at the front when his party fell twenty thousand behind. There was something strange in his personality which buoyed him amid the angry waves when great leaders went down. His success under the conditions is the greatest evidence of his worth and power before the people. For his last term, he won in the presidential year, when the opposite party carried the State by a heavy majority. If custom had allowed, he could have continued in the great office; but his wisdom appeared in knowing when to stop as well as when to advance.

When he fell on the great sleep, on the night of the 15th, in the deep forests of Canada, whither a desire for rest had taken him, he was yet a young man with apparently a greater career before him. His last political effort was in the Chicago Convention, where on a great public issue which concerned the welfare of the nation his voice was on the side of patriotism, honor and national integrity. If he had taken the other side, the country would have felt great surprise. But his good sense could not be carried by the fallacies of the silver craze. In every circle he touched, whether of business or recreation, he was a favorite and a helper, because he possessed the art of easily getting on with men. Tact was natural to him, and was employed without trick or double dealing. As an active trustee of Boston University, he was interested and intent to promote the welfare of the institution. To the people of Massachusetts the young Governor, though dead, will continue to speak for the interests, conservation and upbuilding of the State and nation.

GLADSTONE AND THE POPE.

Rev. Daniel Steele, D. D.

GLADSTONE has recently requested the Pope to initiate a movement for the unification of all Christians. The Pope replies in an encyclical given out by Cardinal Gibbons last week. In this document the Pope offers as the only basis of unification the recognition of St. Peter and his successors in the Roman episcopate as Christ's viceregent on earth as supreme in all questions of morals and doctrines. Having many difficulties in accepting this basis, at present passing by all the rest, I state only one: I cannot connect Peter and the Roman episcopate. This is a very important link omitted in the Pope's argument. If Christ intended that His authority should be transmitted through all generations to the successive bishops of Rome as successors of Peter, it seems to me that in His providential guidance of His church He would have left no cloud of doubt on that succession. He would have left so momentous a fact in the New Testament as clear as the sun at noonday. I turn to that volume, and I find not the shadow of a hint that Peter was ever in Rome, or in Europe.

A majority of Protestant scholars are in the same difficulty. We study the Acts of the Apostles, and Peter, who is prominent in the first twelve chapters, is suddenly displaced by Paul, whose career is minutely traced for more than a score of years. His missionary journeys are all mapped out, especially his eventful voyage to Rome. Why did not the Head of the Church take as much care to mark Peter's journey to Rome, if He intended to require all his successors to exercise supreme authority derived solely from their tactual succession? Why is Peter's future course left in total obscurity when the fate of the church depends on its being built on his veritable successors? What Providence has passed by as an event not worthy of record—Peter's journey to Rome—the Pope now makes fundamental to the unity of Christendom and even to human salvation, for he tells us that we "must assent to all and to every point" of the creed which he has formulated for the Christian world.

But I find in my New Testament many things utterly unreconcilable with Peter's Roman episcopate. In Gal. 2: 9 I find Cephas or Peter shaking hands with Paul over the agreement that he would take the Jews as his mission field, and Paul would take "the heathen" or Gentiles. I find Peter frequently in Jerusalem and in Judea, and finally in the valley of the Euphrates preaching to the hosts of Jews dwelling there, while Paul makes his evangelistic tours westward among the Gentiles, eager to preach in Rome, and glorying in the determination not to build on another man's foundation. How can I reconcile this with his impertinent and meddlesome letter to the Romans, if they are under the care of Bishop Peter? But in his letter he sends greetings to twenty-seven persons by name and omits entirely their pastor or bishop, if Peter was their bishop. Then he goes to Rome and writes four or five letters at different dates in which he mentions the names of his Christian associates and never says a word about Peter, the most noted of them all, if he was in Rome at those times. Peter also writes letters, but not from Rome. One does not mention the place; the other was written in old Babylon in the East. The churches addressed were not in Italy and Europe, as we should expect if he had spent many years in Rome, but the epistles were to the converted Jews dispersed through Asia Minor, the writer naming the provinces in order from east to west, as a writer in Babylon would naturally do. These facts show that Peter had spent many years in that region, and not in Rome. But it is said that Peter means Rome when he writes Babylon; that he is afraid that Herod, from whose jail he was miraculously delivered, will discover his hiding-place and arrest him, though that tyrant was smitten of God and died eighteen years before! To put Herod on the wrong scent, Peter imitates John, who calls some great and wicked city, ergo, Rome, Babylon, although John did that piece of writing thirty years after Peter is supposed to have died! Yet this is all the Scriptural proof that Peter was ever in Rome.

The negative proof which we have adduced rests on the principle that if an important and fundamental alleged fact is passed over in silence by the whole body of contemporaneous writers, in circumstances in which they could and must mention it, the same cannot be admitted to have actually occurred. When positive proof is added, the negative is thereby raised up

fully into evidence. All the writers of the first century, the author of the Acts, the authors of the New Testament epistles, the writer of the Revelation, and the following writers in the second century, Clemens Romanus, Ignatius, Polycarp, Justin, Hermas, and Hegesippus who lived more than twenty years in Rome, are all perfectly silent about Peter's abode in Rome. The truth is, that Peter's Roman episcopate is a myth depending wholly on apocryphal writings which swarmed into the vacuum made by the absence from the Holy Scriptures of any account of Peter after A. D. 45. When in the third century and later Christianity had so far advanced that the principal cities began to vie with one another, each claiming to be the metropolitan Christian city—Alexandria, Antioch, and Rome—there appeared spurious histories locating Peter as head of the church in Antioch, and also in Rome. The chief of these are the *Clementines*, falsely ascribed to Clement, one of the apostolic fathers and bishop of Rome A. D. 92-102, for the purpose of giving them greater weight and currency. They are, a second epistle to the Corinthians, extant only in fragments; two encyclical letters to virgins commending celibacy and nunneries; five decretal letters of the pseudo-Ildora, two of them addressed to James, bishop of Jerusalem; the apostolical constitutions fabricated to establish the episcopal hierarchy; and the pseudo-Clementine Homilies, a romance of which Simon Peter is the hero and conqueror of Simon Magus in Rome. In addition to the bogus Clementines were the *Passiones Petri et Pauli*, falsely ascribed to Linus and to Dionysius of Mars Hill; and the *Acta Marcelli*, a biography of Peter. We have eight other apocryphal works of Peter—his Gospel, his Preaching, his Journeys, the Preaching of Peter and Paul, their Acts, Peter's Apocalypse, his Epistle to James, and the Teaching of Simon Cephas in Rome. From this vast mass of forgery manufactured in a credulous age, subsequent historians such as Clemens of Alexandria, Tertullian, Origen and Eusebius have drawn their proofs that Peter abode in Rome. It was natural for Romans to receive without any scruples fabrications designed to increase the glory of the Eternal City. Thus the falsehood became established so firmly that it soon became heresy to question the stupendous lie at the bottom of Papacy.

We refer all who wish to examine this subject more thoroughly to two articles in the *Bibliotheca Sacra*, 1858, p. 569, and 1859, p. 82, by J. Ellendorf, translated from the German by E. Goodrich Smith. No man can arise from the candid study of these articles, be he Protestant or Papist, with the belief that Simon Peter was ever bishop of Rome. It is psychologically impossible.

Milton, Mass.

SIDE GLANCES AT THE PACIFIC NORTHWEST.

Pressure of Eastern Ministry to Transfer to the Northwest—Church Constituted of Heterogeneous Elements—Louis Albert Banks in the Northwest—Bishop Joyce says "the Lord's Off Oxen"—Forms of Fanaticism in the Northwest—The Word "Sanctification" almost Unbearable to Many Good People—Personnel of Several Important Churches—Boston Students in the Northwest—God's Unique Revelation in Nature.

"Argus."

"I HAVE enough applications on file from Eastern men to replace every preacher on my district," remarked a prominent presiding elder of the Pacific Northwest during a chat about the migrations of pastors in search of new flocks and fresher pastures. Perhaps the list of applicants would be considerably reduced if the conditions that prevail in the New England of the Northwest were better understood. Already there is a superabundance of preaching talent in this region. Several constellations of "stars" reflect the accumulated wisdom of ages upon the people and incidentally keep an eye on the good appointments. Occasionally a meteor will suddenly burst into view from some point east of the Rocky Mountains, blaze across the ecclesiastical firmament, obscure the "stars" for the moment, dazzle and bewilder the multitude constantly agape for something new, and then dash away into everlasting oblivion. The demand is not so much for preachers as it is for a few car-loads of people who will practice religion awhile so it will not become a lost art. There is very little religious or social solidarity. People are here from all parts of the world—loose, disintegrated atoms of humanity, with few ties of any kind, each one for himself, many drifting hither and thither in search of the main chance, regardless of religious restraints or obligations. People who were known in their Eastern homes as examples of piety are in numerous instances not working at Christianity

in this country, and some seem rather ashamed to acknowledge that they ever had anything to do with a church. A British officer sent to investigate the manners and customs of the people of a certain town in Arabia reported thus: "Manners—none. Customs—damnable." While such a report would not with propriety be made about the Pacific Northwest, it is nevertheless true that exceedingly peculiar religious conditions exist in Idaho, Oregon and Washington.

Eastern preachers who have their eyes turned toward the Northwest in expectation of escaping the ironclad restrictions and regulations of the East, must keep in mind that he who enters a Western Conference will find it difficult to get East again. It seems to be the policy of the Bishops to keep the younger men on the skirmish line of frontier work to grapple with the hard conditions and lay a solid foundation for the church. However, a Western man, rugged and untamed, blissfully ignorant of the traditions and conventionalities of the cultured East, sometimes breaks through the lines and secures a metropolitan pulpit. Not many years ago Louis Albert Banks was a prophet unknown in his own country, teaching a country school in Oregon. His impetuous nature got him into much trouble, but he always managed to get out again with good grace. One night Banks entered a Good Templar lodge in Oregon, dislodged and dejected. When called upon to say something for the good of the order, he replied: "I have nothing to say. The Bank's suspended payment." Friends rallied about him after adjournment, and under their kindly ministrations the disheartened young man took courage again, and ere long the "Banks resumed payment." He resented the uprising against the Chinese in western Washington and sought to defend them with a shot-gun. He was hunted like a criminal, and had to be secreted by friends. Later he went East and began to make a name for himself, until now, at Hanson Place, Brooklyn, he serves successfully one of the largest churches in the connection.

Methodist churches in this section are constituted of very diverse and often of quite unmanageable elements. Bishop Joyce expressed the thought by calling some of the recalcitrants the "Lord's off oxen." Few so-called Methodist Episcopal Churches in Oregon, Idaho or Washington are composed entirely of old line members. Every conceivable variety of religious belief can be found enrolled in a Methodist membership book, and the pastor is charged with the uncongenial and well-nigh hopeless task of developing the membership into conformity with Methodist usages. It is not easy to shave a stiff beard with a case knife, and it is equally difficult to transform a case-hardened Baptist into a Methodist class-leader, and yet it is sometimes necessary to make the attempt. Imagine a board of stewards composed of Episcopians, Congregationalists, Campbellites, Presbyterians, converted Catholics, etc.! A mixture of this kind is common where people of different denominations have been persuaded to become members of a Methodist Church because, as is often the case, it is the only church in the community holding regular services. Methodists from different parts of the United States are sometimes as unruly and inharmonious as those of other denominations. There is a babel of ideas and confusion of purposes resulting from widely differing training and environment. The spirit of independence and the disregard of authority peculiar to a new country, cause discords that frequently culminate in schisms or open "splits."

Two forms of fanaticism make war on the church in the Northwest—the technical and the mystical. The technical embraces the various phases of Adventism and the Flying Roll or the Latter House of Israel. The Adventists are divided into the Seventh Day and the First Day or Christian Adventists. Both sects look for the immediate second coming of Christ. The Seventh Day Adventists here, as elsewhere, deal much in prophecy and revelation. They employ expert Bible readers, usually women, who hold readings in private houses and industriously distribute books and tracts. They do much damage in disturbing the faith of young converts, which seems to be their special purpose. Believers in the Latter House of Israel claim to be of the seed of Abraham, descendants of the lost tribes of Israel. They expect to be numbered with the 144,000 mentioned in Revelation. All these forms of fanaticism elevate some unimportant detail of religion and make acceptance of it a condition of salvation. In Tacoma there is a sect that is looking daily for the second coming. The men wear robes under their outer garments so they will be ready for the occasion when the trumpet sounds.

The mystical form of fanaticism includes Spiritualism and a perversion of entire sanctification which has made the word "sanctification" almost unbearable to many good people. A Methodist class-leader, who in his youth had been converted from Roman Catholicism, was, according to his own testimony, "led by the Spirit" to leave and affiliate with the Methodist Protestant Church. Now he is talking of leaving the church named and starting one of his own in an effort to unify all the denominations. It is in the smaller charges principally that the "isms" are troublesome.

The leading churches have been unfortunate in some respects and fortunate in others. Dr.

J. P. Mariatt was brought from St. Louis by Bishop Joyce to harmonize the "situation" in First Church, Tacoma, caused by the departure of B. F. Oherington to the Congregational Church. Dr. Mariatt has succeeded in the task assigned him.

W. A. Shanklin succeeded Dr. W. F. George as pastor of First Church, Seattle, and found the finances in bad shape and the membership poorly organized. Dr. Shanklin has developed a strong church. Dr. George had been married off and shipped to the Northwest by an enterprising presiding elder and a Bishop who took that course to give him a new start—and get him out of the way. After leaving Seattle he preached for the Presbyterians in Kansas City, and when last heard from had been transferred to some Eastern Conference.

A split in First Church, Spokane, led to the removal of Dr. McInturf "between meals," and it is reported he was left without an appointment. Bishop Bowman refused to reinstate him, and the Doctor withdrew from Methodism by telegraph.

Portland, Ore., has been more fortunate. Dr. Locke is doing well as pastor of the leading church. He came among the barbarians of the Northwest with fear and trembling, but was so well received that he forgot his fears and soon gained an enviable reputation as preacher and lecturer.

There are several former Boston students in the Northwest. Irving R. Lovejoy is at Montecano, a thriving county seat in southwest Washington. L. J. Covington has charge of the church at Elma, a neighboring town, and is doing well. M. A. Covington is pastor of Madison St. Church, Seattle, where he has been three years. Mamie E. Covington is a member of the First Church, Seattle, choir. H. J. Cosline is dean of the College of Music, Puget Sound University, Tacoma, and is known as a successful instructor in music. W. B. Hollingshead is pastor at Chehalis, Wash.

One who has ever lived in this country and enjoyed any opportunities of travel at all, is never content to live elsewhere, as is evidenced by the return of those who went "back East," and soon afterward hurried back to Washington or Oregon. This accounts for the speech made in General Conference by Judge Caples, lay delegate from Oregon, who spent eight minutes describing the beauties of the Northwest and devoted the two remaining minutes of the allotted ten to the discussion of the question of the admission of women. Scenery, climate and natural resources combine to inspire a deep-seated conviction that ere long a vast population will occupy the valley of the Columbia, the vales of Oregon and Idaho, the prairies of eastern Washington, and the timbered valleys and foot-hills sloping toward Puget Sound. It has been a "hard grind" for over four years for preachers and people, but hope burns undimmed in the expectation of mineral discoveries in the mountains that will bring capital into the country and furnish employment to idle men. It is a period of foundation-laying in the church, and the demand is for a rare degree of executive ability and consecration in the ministry. In another decade the commonwealth will be more settled, the boys and girls now in the Sunday-school and Epworth League will occupy pulpits and pews, and Methodism will be more of a distinctive institution than it is at present in the Northwest.

Turning aside for a moment from material hardships and social and spiritual discouragements, it is inspiring to study the revelation God has made of Himself in the trees, rivers, lakes and mountains of this highly-favored section of a great country. A bright midsummer day on Puget Sound will paint pictures in the mind that Father Time can never efface. For over one hundred and fifty miles the silvery waters of the Sound, tinted with the transparent green of the ocean, play in and around the headlands and foot-hills, and encompass the wooded islands in their playful embrace. On the east rise the Cascades, a mantle of green stretching from the water's edge away toward the summit of the ridge, the peaks of Mts. Baker, Rainier, and St. Helon's rising heavenward, the snowy crests gleaming in the sunlight with dazzling whiteness. The Olympics, with foot-hills of green, and sides brown, bleak and bare, broken and irregular peaks crowned with perpetual snow, rise sternly on the west and bar the way to the sea. And thus the waters of the Sound sweep to and fro, as the tide serves, in the great valley between these two mountain ranges. When bathed in the golden sunlight of early morning or departing day, with mountain peaks glowing in the distance, canopied with a wide expanse of clear blue sky, fanned with a balmy breeze laden with the perfume of fir and spruce, the charm of mind and ecstasy of soul is well-nigh indescribable. Then on a still day skimming along in a steamer or yacht, the scenery unfolds like a vast panorama, never the same for two successive moments. Peering into the fathomless depths of the water, the vivid reflection of land and sky makes the head dizzy with the thought that the vessel is sailing through the air instead of on the water. The shores of the Sound at various points are owned by settlers who are developing orchards and gardens, and it is confidently predicted that at no distant day the bluffs and terraces overlooking this interesting body of water will become the sites of mansions of wealth and refinement.

Washington.

CAMP-MEETINGS IN NEW ENGLAND. How Shall We Get the Most Out of the Camp-meeting?

Rev. G. F. Eaton, D. D.

North District, New England Conference.

I MAY not be able to tell how to get the most out of the camp-meeting, but, doubtless, I can suggest how we can get more out of it than we ordinarily do.

Let it be understood that the camp-meeting is not a defunct institution whose usefulness is outgrown. It is still a most potent agent for revival work and for spiritual uplifting. It offers to our ministry a splendid field for fearless, unfettered gospel preaching, and to the laity an unequalled opportunity for aggressive Christly service. Its work is not yet finished; the devout and the wayward need its welcome altar for prayers and tears.

Let all needful preparation be made for this great annual gathering. Interest the churches by appropriate pulpit reference, and by prayer and personal appeal. Advertise the meeting thoroughly in the neighboring territory, and let all the preachers faithfully attend the services, leading their people into these pastures green and where refreshing waters flow. Let the preaching be simple, pungent, and personal. Pastors and people should have but one chief desire and purpose of soul—the salvation of the people. From such service the Divine power is never withheld.

Cambridge, Mass.

Rev. G. H. Bates.

Norwich District, N. E. Southern Conference.

WE can get the most out of the camp-meeting by employing still the methods that originally made the camp-meeting most successful.

First, the society prayer-meeting. Prof. Graham Taylor, the distinguished Congregational divine, once said that "the primordial cell of organic Christianity" is revealed in the Methodist class-meeting. Not less is the primal, vital centre of camp-meeting power found in the prayer-group by which believers are charged with power and seeking penitents are "prayed through" into a lively consciousness of peace with God. The decay in effectiveness of our meetings may be largely measured by the marked decline of this effort. For this the introduction of the camp cottage is often held responsible.

Meet this, therefore, by banding and pledging attendants. Appoint a rallying prayer-meeting committee with centre of combined effort in the most commodious society chapels. Then instead of depending on eloquent preachers and mighty efforts from the stand, move the stand by a mightier effort by the way of the throne of grace.

It will further contribute to the supreme ends that brought the camp-meeting into existence if the summer school shall not be permitted to invade its allotted days of devotion. Such exercises have their place and may indeed be instrumental in winning men to God; but the camp-meeting as interpreted by its solely successful operation is to move men to action. To this let us hold.

Norwich, Conn.

Rev. G. W. Norris.

Dover District, New Hampshire Conference.

PUT all the people resident on the grounds into hearty evangelistic effort, as though this camp-meeting were a Munhall or Moody revival meeting.

Make every society chapel a red-hot centre of spiritual effort in which every disciple shall do his best to win some other soul for the Master.

Make every social society meeting preparatory to or an application of the public service at the stand, which shall always aim at immediate spiritual results in awakening, conversion and sanctification of souls.

Push all meetings of children in the one general direction for salvation now.

Utilize Epworth League hour every day as tributary to the evangelistic spirit of the meeting, making special effort to impress the young life with its privilege under the Gospel charter of co-operative service with Christ.

Give every preacher the largest possible liberty in choice of subject and method of treatment, but impress all with the importance of winning souls now, and supplement every sermon with a season of net-drawing.

Organize overflow meetings of the Salvation Army sort in the outskirts whenever the number of people and conditions allow. In short, since "translation of souls" is the purpose, utilize for the time all possible means and forces to that end.

But can you do all this? Well, "there's the rub!" Do your best for it!

Dover, N. H.

Rev. L. L. Beeman.

Montpelier District, Vermont Conference.

HOW shall we get the most out of the camp-meeting?

1. By going to the camp-meeting. If there is to be a vigorous assault on the enemy's works, let the spiritual forces be concentrated at that point. A charge with a feeble force may end in defeat.

2. By going to the camp-meeting to worship.

It should be a "pentecostal season." The camp-meeting is no place for a mere vacation.

3. By going there to work. Loading never saved a soul from death. Revivals are born of energy.

4. By making the camp-meeting more educational. We should seek to grow in knowledge as well as in grace. There should be something of the summer school idea, or assembly methods, substituted for some of the preaching services.

5. By having a revival of the camp-meeting spirit in the ministry. A church, like an army, must have a leader to be effective. The camp-meeting stands beside the class-meeting, the Sunday-school, and the Epworth League as an agency in developing saints and saving sinners. We cannot determine the energy of the life-gem by taking a measurement of the wheat kernel, nor can we determine the initial life-power of a camp-meeting by taking a census, nor the extent of the victory of the saints by the noise of battle. It is to be feared that some in the ministry have underestimated the value of the camp-meeting as a means to an end. Let us have a camp-meeting revival.

If we will go to the camp-meetings to work more earnestly, to worship more devoutly, and to think more seriously, we shall find the camp-meeting helpful as a preparation for the fall and winter campaign of revival work in our local churches.

Montpelier, Vt.

Rev. G. R. Palmer.

Portland District, Maine Conference.

CAMP-MEETINGS and meetings thus labeled. Have you a camp-meeting? Get ready for it; invite people who can be helped; when there, escape dissipation; keep intent upon the work; have thoughtful, Scriptural, spiritual, convincing preaching. Let a man who feels the spirit of the mission cast the net, and don't attempt to pass this assignment around for the sake of practice. Avoid putting the people through so many motions in advance of their convictions that a secret nausea is produced; sharp practice and adroit maneuvering should be banished now and forever from the business of shaping the destiny of souls. Let it not be once named among you that men should be urged to confess conversion on the logic of a catechism. God has promised? You believe? You must confess! You refuse at your peril! Yes, rather give God room to work.

Conventions. Christian people gather during the vacation period. They are saved to serve, and should divinely think, and work, and be re-enforced with meetings. The people of the adjacent territory furnish supplies, are a busy people, cannot afford to provide cottages for meeting purposes, and find time, strength, money, credulity, pre-empted before they begin. Such are the conditions of Old Orchard and Portland District, and the divorce case is already entered upon the docket. Now the field is open for home camp-meetings, work by groups of churches, aggressive campaigns—anything that a fervid devotion can devise and achieve.

Saco, Me.

Rev. H. W. Norton.

Bucksport District, East Maine Conference.

HOW shall we get the most out of the camp-meeting?

As Preachers: Be at the first service, ready to sing, read, pray, preach, exhort, or invite sinners to come to Christ.

Never go with the feeling that you are to take your vacation during the camp-meeting, but rather expect that it will be a busy week with you and all who attend.

As far as possible, be at all the services, especially those at the stand. Do not pitch your tent or rent a cottage on Croaker's Square or Gossip Ave., for those who take up their abode on either of these are apt to devote so much time with their neighbors, wondering why they were not invited to preach on Wednesday of last year, or if they will be on to preach Thursday of this, that they are quite often late at the services, and when they arrive are not in condition to enter heartily into the spirit of the services.

As Members of the Church: Begin to pray for the camp-meeting long before you know the date of the meetings or who are to preach the sermons. Continue to pray up to the time, and all through the services.

Then be on the look-out for opportunities where you may help answer your prayers, by earnest, loving personal work.

Do not compare ministers, or criticize the sermons, remembering that it is not a preaching match, but a season of special effort for the salvation of souls.

Bucksport, Me.

Rev. J. O. Knowles, D. D.

East District, New England Conference.

VERY little of the camp-meeting of the fathers remains. Some of our great summer gatherings are not "camp" meetings. If bodies of believers should retire to the woods for religious worship and intercourse, the results would probably be like those witnessed fifty years ago. It must, however, be remembered that in the early part of the century some camp-meetings, although brought to a white heat of religious fervor, were not reckoned successes. In those days the unsanctified came in mobs and not infrequently put the saints to rout.

That in some parts of the country has come rad-

ical change is evident. This greatly different condition is not worse because different. It may be as pious to take a summer vacation as to pray. Praying is not inharmonious in our time—would-be wise claim it more needful. Modern camp-meetings are just as right and as generally righteous as the bush meetings from which they sprang. One thing is remarkable about them, namely, the almost entire absence of the rowdy element. In these days many of our societies are almost continually engaged in revival work, hence camp-meetings are not novelties. They have, however, become very beneficent centres of attraction. Our families by hundreds find summer homes in their quiet and healthful shades. They do not leave their religion behind. For months there are regular Sunday services, and the class and prayer-meetings add to vacation gladness.

There is not space to discuss the modern camp-meeting. Methods change, as they ought. To hold to old methods may be worse than a blunder. Our summer gatherings might be made great denominational institutes. Every Conference could hold one or more that would stir all its societies with tremendous energy for a twelvemonth. Mr. Moody and others have shown great wisdom in summer meetings. Methodists have been their teachers, and will be resourceful if with their adequate equipments they do not make their camp-meetings the most notable and helpful assemblies of the age.

Lynn, Mass.

Rev. J. I. Everett.

New Bedford District, N. E. Southern Conference.

HOW shall we get the most out of the camp-meeting? By putting "the most" into it.

1. By the pastors putting "their most" into it. Any pastor can announce the camp-meeting at least three or four times during the three months preceding its opening. He can hold a camp-meeting service. There are abundant materials for such a service. At our camp-meetings what conversions have occurred—tell of them; what sermons have been preached—report them; what songs have been sung—sing them; what blessings have been received—confess them! The pastors, having awakened all possible interest in the home church, can in some instances, at least, take a company of workers with them and be leaders of the hosts at the camp.

2. By the preachers putting "their most" into it. It is a great undertaking to preach at camp-meeting. A rambling talk or vociferous exhortation will not do. The preacher who puts thought enough into his sermon to make it fresh, clear, profitable, and love enough to make it devout, tender, impassioned, will succeed. The sermon should be prepared, prayed over, preached, with sincere purpose of doing good and not for praise of men.

3. By church members putting "their most" into it. Formerly Christians went to camp-meeting for the meeting. They put themselves into its services, songs, exhortations, labors. Now they go for rest, change, recreation, as well as for religious profit. They put themselves into their cottages rather than into the meeting. Some, however, pray and labor as of old. May multitudes of such throng our tented groves this summer!

Time, thought, money, must be put into the temporalities of this meeting. Abundant provision should be made to take care of the people at moderate expense. Comfortable lodgings and wholesome board should be obtainable at lowest rates. Society houses in place of the vanishing tents, and churches coming in large companies, is what we would like to see.

New Bedford, Mass.

Rev. O. S. Baketel.

Manchester District, New Hampshire Conference.

YOU want me to tell you how to get the most out of the camp-meeting. It is not easy to do. But it will help, to persuade the people (if you can) to give themselves wholly to the work for which the camp-meeting was originally intended. This is very difficult and its accomplishment doubtful. Our camp-grounds are summer cities. People go for rest and recreation, and only a small percentage care specially for the meetings. They prefer a hammock or some other cool spot rather than to sit on hard seats for an hour or two at a service the equal of which they have at home every Sunday of the year.

Persuade preachers to leave their sky-rocket sermons at home, and preach a plain Gospel aimed at the heart, and trust the Holy Ghost to carry conviction and lead to salvation. It is difficult for a preacher coming for a single service or a day to easily "catch on" to the spirit of the meeting. Insist on more personal work. Judiciously done, this will clinch a sermon and often secure the result.

Can we expect as much from an evangelistic

standpoint now as formerly? I am not sure we can. May we not do as much for the people by making these meetings a school of methods, centres of Biblical education, where by lectures, sermons, conversations, and prayer services we may equip head and heart, and send them home worth more than when they came, and with some souls as trophies?

Manchester, N. H.

Rev. E. C. Bass, D. D.

Providence District, N. E. Southern Conference.

WHAT I do not know about camp-meetings would make a volume of several thousand pages. What I do know could be written in one brief paragraph.

The object of the camp-meeting must determine the means to be used to make it more useful. If the design is to secure a "religiously inclined" summer resort, the necessary conditions are few and simple. If the design is to have a first-class conference of moral and Christian workers, something like the Northfield meetings, the conditions are few, and need not be very expensive. If the business of the camp-meeting is to quicken the faith of believers and deepen their interest in religion, and to bring men to Jesus, still the conditions are few and simple.

We get at camp-meeting about what we go for. We plan and prepare for what we want. Tradition leads me to believe that the fathers went to camp-meeting for religious purposes. They prepared for the meeting religiously. They had only one business (and no recreation) at camp-meeting. The days and nights were given to this one object—the saving of the lost. They went in godly fear, they returned in victory.

Providence, R. I.

Rev. J. H. Mansfield, D. D.

South District, New England Conference.

THE South District of the New England Conference has no camp-meeting within its bounds. The churches of Boston are represented at Asbury Grove, and those of Worcester and vicinity at Sterling. The efficient superintendent of Worcester City Missions holds two tent meetings each year for ten days, each of which is productive of much good.

The only way to conduct camp-meetings is to study the situation. If there is a large summer population on the grounds, it would be better to secure the best speakers possible, and have the great interests of the church presented so as largely to increase the interest and intelligence of the people. But in large portions of our work the old-time camp-meeting can be carried on for the quickening of believers and the conversion of sinners. Sometimes it may be well to call in an evangelist to aid in the services, but for the most part it is better to use the pastors whose churches are represented on the grounds. Where the pastors largely do the work of the camp-meeting, their interest will be greater, and the results upon pastors and people will be more inspiring and lasting.

Brookline, Mass.

Rev. L. O. Sherburne.

St. Johnsbury District, Vermont Conference.

WE suppose that each writer in this symposium is expected to confine his views to the needs existing in his own locality. Acting upon such a supposition, we suggest:—

1. Change the location of the meeting from time to time. The masses of non-churchgoers are not being reached. We wish to reach them. By selecting new places, new interest of a local character at least would be aroused, and more good might be done. Three or four meetings might be held each year. If the presiding elder could not be present at each meeting to give personal direction, he could provide competent leaders to do the work for him.

2. Keep the meeting evangelistic in character. It should not be so much a meeting for instruction as a meeting for melting and moving the hearts of the people to act upon what they already know. Let the preaching be plain, direct and spiritual, so that results may be expected at every service.

3. Sing the old church hymns. If they are good enough for the church, why should they not be good enough for the camp-meeting? They contain our kind of theology, expressed in words well calculated to stir both mind and heart and point the sin-sick soul to Christ as the only Saviour.

St. Albans, Vt.

Rev. G. M. Carl.

Concord District, New Hampshire Conference.

HOW to get the most out of camp-meeting, is a great question. After asking at least thirty ministers—and some of them have quite an experience with these services—with-out exception they say: "On old-fashioned salvation lines." I would say by bright, deep,

"Pure and Sure."
Cleveland's
BAKING POWDER.
Only rounded spoonfuls are required, not heaping ones.

powerful preaching of the Gospel, which will awaken, convince, inspire, instruct and lead the impenitent to Jesus Christ, and build believers up in the faith; with the social service of prayer and testimony to help complete the good work done by the preaching of the Gospel.

If you want a picnic, or a Chautauque gathering, that is quite another thing; but camp-meeting is not a picnic — or, at least, is not supposed to be.

Concord, N. H.

Rev. E. H. Boynton.

Rangor District, East Maine Conference.

"HOW shall we get the most out of the camp-meeting?" is a question more easily asked than answered, but an important one if already perfection is not reached. There is a great outlay of money and energy, which certainly ought to yield large fruit.

Organize beforehand for victory. Unite all the forces on one thing. The old-fashioned idea of the salvation of sinners is the line upon which all the elements will unite this year at Pisataqu Valley and Littleton camp-meetings.

Bucksport, Me.

Rev. E. R. Thorndike, D. D.

West District, New England Conference.

"HOW shall we get the most out of the camp-meeting?" There will have to be more in these meetings than most of those held in modern times offer, to get very much. The three-sermons-per-day arrangement, each followed with exhortations, and with attempts at altar services and three or four tent-meetings, with children's meetings, and Epworth League services, and Woman's Foreign and Home Missionary addresses sandwiched in between, no longer attract. The unconverted do not come. The cost is too great for the poorer of our membership. The most, it would seem, that we can do with the camp-meeting, that did good service when we had less accommodation for religious services, is to now utilize the vacation-taking inclination by fitting up attractive grounds where the children and young people can properly enjoy themselves in healthy exercises under religious influences.

During the season, conventions of some kind calculated to interest and profit, should be held, and when the camp-meeting proper begins, we would have able speakers for the morning services discuss the great questions of the day, or some of the most important phases of church work, followed in the afternoon by some kind of discussion or service in which many could profitably take part. Then in the evening have the red-hot revival sermon and altar service — if there is anybody to come forward beside the most devoted members of the church. In New England we must make this or a change of some kind; for what worked well in former years seems no longer suited to the people of our times.

Springfield, Mass.

Rev. J. B. Lapham.

Augusta District, Maine Conference.

CAMP-MEETINGS are outings and church rallying places where most earnest evangelistic work should be done. The outing character, while real and most enjoyable to those of certain tastes and temperaments, must be strictly made to take a secondary place, or the meeting is a farce. Nevertheless, to be consistent, with this camp feature of the meeting and the enjoyment growing out of it, the more primitive and simple the structures and furnishings, if comfortable and convenient, the better. All attempts to make of a camp-ground a city in the woods are destructive to the natural beauty and primeval grandeur of the place.

The meetings must be earnest and fervent or they are more insipid and unsatisfactory than if they had commonplace surroundings. But the fervor must not be for the sake of fervor — that disgusts; it must grow out of the conviction of religious privilege and duty. A definite help for souls must be the one purpose of the meeting kept steadily in mind, and all work,

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart.

The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

sermons and prayers must contribute to this end. The evangelistic spirit which is so contagious in such a place should be caught by preachers and people. When the Holy Ghost disseminates this spirit and kindles the fire of enthusiasm in the hearts of the laborers, the camp-meeting can but be a success.

Kent's Hill, Me.

Rev. Joseph Hamilton.

St. Albans District, Vermont Conference.

"HOW shall we get the most out of the camp-meeting?"

1. Let the presiding elder and all the preachers on the district get filled with the revival spirit, and then for months before the meeting let them earnestly pray for, and constantly talk about, the camp-meeting to the churches they serve.

2. By the pastors convincing their people that they have faith in camp-meeting revivals, thus sending the spirit of enthusiasm throughout the district.

3. By the pastors making their plans to be present at the opening of the camp-meeting and doing what they can to secure as large a company as possible from their charges to remain with them on the ground during the entire meeting.

4. By keeping out of the meetings everything that does not tend directly to lead sinners to Christ.

5. By having the Sunday-schools and Epworth League chapters of the district well represented at all the meetings, and all united in the one great work of bringing the unsaved to a knowledge of the truth.

6. The preaching must be done by those whose hearts are burdened for the salvation of souls and are in touch with revival work.

St. Albans, Vt.

CAMP-GROUNDS AND SERVICES.

[It was desired in this issue to mention all the camp-grounds and camp-meetings within the bounds of our patronizing Conferences. To this end the presiding elders were requested some weeks ago to represent the camp-grounds within their limits. The replies, so far as received, are herewith presented. — Editor ZION'S HERALD.]

New England Conference.

Sterling Junction.

What sacred memories are awakened by the mention of this time-honored name! We think of the impressive past of forty and five years. We call to mind the sainted names of Hascall, Thayer, Kelley, Braman, Crowell, Haven, Gould, Twombly, McKee, Colburn, Rogers, and that superb leader of our singing Israel, Amasa Davis. What multitudes have lighted their torches at the burning altars of this sacred mount!

Numerous towns and cities, among them Worcester, Fitchburg, Clinton, Leominster and Hudson, are drawn upon for the constituency of this old-fashioned meeting. Although located on North District, it includes parts of the South and West, and thus comes near to Conference proportions in the number of its ministerial representatives. Sterling is also quite a summer resort. Nearly, if not quite, 140 cottages are occupied by our people through the summer months. Most of our churches, some twenty-five or thirty, are comfortably housed in neat and convenient chapels. The Sterling Epworth League has built a beautiful chapel, which adds much to the attractiveness of the ground.

The view from the outer ground is inspiring and picturesque. Nothing more charming can be found in the State. Lake and mountain, woodland and cultivated plain, combine to make the picture complete. The Association is saddened by the recent death of its greatly honored president, Hon. Luman T. Jeffs; but strong laymen were associated with him, and will give themselves without reserve to the interests of the ground.

Services this year open Aug. 24 and close the 29th.

Asbury Grove.

Asbury Grove, in Hamilton, is the largest of the cities in the woods gathered directly because of a camp-meeting. Near enough to the sea to feel its breeze, and in a thrifty pine-grove, there is nothing left to be desired in the way of healthfulness or beauty. It has long been famous for its wells of cold, sparkling water possessing medicinal virtues. Its numerous cottages and society halls can easily accommodate thousands. It has a chapel good enough for a church in many localities. Besides the great natural amphitheatre with its lofty pine and hemlock trees, it has a tabernacle that will seat some three thousand people that is so perfect in acoustic properties that a man can stand on its platform and make a whisper heard to its farthest limit.

The corporation have built a new stand for the preachers and for the accommodation of a very large chorus. The grocery and provision stores are marvels of cleanliness and abundantly stocked with first-class supplies, which can be purchased as cheaply as in Boston. For years the corporation has been trying to solve that most difficult of all problems in the conducting of a camp-meeting, and, unless all reports are misleading, have at length succeeded in having the hotel and dining hall so managed as to be delightfully satisfactory to all their patrons. Board, \$4.50; room, \$1 additional. Possibly rent will be increased during camp-meeting.

New cottages have been built this year, and many erected in former years have been repaired and refitted. The avenues have been put in first-class order and are kept clean and well lighted. There are regular services held Sundays during about four months of the year. For two months there is a vigorous and interesting Sunday-school, filling the chapel. There are three regular social religious meetings during the week. There is an Epworth League chapter, an auxiliary of the W. F. M. S., and also of the W. H. M. S. There is also a Junior League and a society of young people known as the "Asbury Gleamers," the latter supporting a girl in one of our foreign mission schools.

There is no more desirable resort for the summer in all New England. The corporation are constantly seeking to improve all parts of the grove and its service. At a recent meeting it was suggested that two wells were nearer the lake house (which, by the way, turns out first-class bread, etc.) and the boarding hall than might be thought advantageous, and they immediately and unanimously voted to close these up and bring the water for lake house and hall from as fine a well as there is on the continent.

This year the regular meeting will commence July 31 and close August 16. The whole of August 2 will be given to a convention of Epworth Leagues. Rev. William Ingraham Haven will speak on "Lucy Webb Hayes: A Nation's Model;" Rev. Edward M. Taylor, D. D., on "For the Service of the Master;" and Rev. Edwin H. Hughes, on "The Reasons for Service."

Besides the above, Bishop Malloue, now our resident Bishop, is expected to be present, and the Leaguers will give him a public reception. Rev. Sam P. Jones, of Georgia, who is the most famous of modern evangelists, and who everywhere attracts vast concourses to listen to his quaint and eloquent sermons, will also be present and add to the remarkable attractions of this great day. Tuesday, August 11, will be a mass convention of Sunday-schools and Sunday-school workers, under direction of the New England Conference Sunday-school Society, Rev. G. H. Clarke, president.

Laurel Park.

This camp-ground consists of seventy acres, mostly forest, fronting the Connecticut River and looking out upon the most beautiful landscape in New England, made up of the Connecticut Valley with the Holyoke Mountains a little in the distance. It is within the bounds of the city of Northampton, about three miles from the centre. There are over one hundred cottages, and about fifty society chapels. A boarding-house is open from the first of June into September. During the first two weeks of July a Teachers' Convention is held. During the last two weeks the Chautauque Assembly meets, with an interesting program. Aug. 17 the camp-meeting opens, lasting one week.

The cottages are largely occupied through the summer months. There needs to be more done in the way of fixing up these grounds, and in putting boats on the river and building bath-houses to draw larger numbers here for the vacation season. Efforts have been made to persuade the Boston & Maine Railroad to aid in making these beautiful grounds more attractive, but their response has been slight. An electric road will run by the grounds next season, and we hope more will be accomplished. The camp-meeting of today must adapt itself to the conditions of the present more than it has, though perhaps the most it can do is to utilize the inclination to take vacations and make it subserve the cause of religion as much as possible.

New England Southern Conference.

Martha's Vineyard.

Cottage City, the seat of Martha's Vineyard camp-meeting, combines the conveniences of a city and the attractions of a summer resort. The sea-cooled atmosphere, the excellent bathing, the beautiful parks, the concrete walks and drives, make it an exceedingly attractive resort. The village of a thousand people in the winter expands to a thriving city of thirty thousand or more in summer. At this writing (July 1) a hundred cottages are occupied, and every incoming boat lands a throng of eager seekers of rest and recreation.

The grounds, already in such excellent condition, have this year been further improved and beautified by the addition of new walks and the planting of shrubbery and beds of flowers. The tabernacle and office buildings have been repaired and put in first-class condition.

The Association has charge of the Sunday and special services during July and August. These services are held in the tabernacle, which is built of iron and is the largest permanent auditorium save one in New England. Many distinguished preachers and speakers are to participate in the services this summer. On Thursday evening, July 18, an enthusiastic educational service is to be held, with Drs. F. D. Blakelee, Charles H. Payne and S. F. Upham as speakers. The Woman's Foreign Missionary Society hold their services on Sunday, July 26, and there is a treat in store for all who attend, for Dr. J. C. Hartzell, the newly-elected Bishop of Africa, is announced to speak. Rev. Frank P. Parker, of Philadelphia, will speak for the Woman's Home Missionary Society on Sunday, Aug. 2.

The sixty-first annual camp-meeting will be held Aug. 16-23 inclusive. Some of the special features of the work will be the Epworth League service in charge of Rev. O. W. Scott, of Brockton, on Wednesday, Aug. 19; the Laymen's day, on Friday, Aug. 21; and the Christian Union interdenominational service, addressed by clergymen of different denominations, Saturday, Aug. 23. Among the preachers for camp-meeting week may be mentioned Bishop R. S. Foster, Dr. E. S. Tipple, of New York, Dr. Daniel Dorchester, Jr., of Pittsburg, Dr. John Van Valkenburg, of Troy.

Dr. L. B. Bates, of Boston, is this year in charge of the service, and his reputation as evangelist and conductor of camp-meetings insures the success of the meetings. Mr. E. G. Eldridge is the capable and genial agent of the Association, and is ever ready to give information to those intending to visit this delightful summer resort and to enjoy these inspiring services.

Yarmouth.

The Yarmouth camp-ground is situated on the Hyannis Branch of the N. Y., N. H. and H. Railroad, midway between Middleboro and Provincetown. A favorable impression is made upon the visitor as he arrives at the station and looks for the first time upon the encampment. This impression is heightened as he walks among the many comfortable cottages and attends the services in the spacious auditorium. The encampment is larger, probably, than he expected to see, and the improvements greater. At the present time painting, repairing and improving are going on in a way to indicate that the grounds this year are to be more attractive and the accommodations better than ever before. Cottages are in good demand, and a large attendance is expected at the services.

Many will miss this year the genial caterer, Mr. Whitcomb, of Provincetown, who for many years has served the multitudes. He filled this trying position with such a spirit of accommodation that he now retires with the good-will of all. The Association will now undertake the

catering. The intention is to make excellent and ample provision for all. With a new catering outfit — new crockery, cutlery, and cooking apparatus — and with experienced persons in charge, the public may expect the best of service. It is probable that some reduction will be made in the rates of board, and special attention will be given to serving the people on the restaurant plan. The agent, Rev. O. A. Farley, is untiring in his efforts to make every needed preparation for the comfort of the people.

The special gatherings at the camp will begin this year with the observance of Grand Army day, Tuesday, July 23. The air will be vocal with martial music and patriotic sentiment. Temperance day will be observed Wednesday, July 29. The Woman's Christian Temperance Union and the Good Templars will have charge, and some of their ablest speakers will make addresses. Sunday-school day, always popular at this ground, will this year be observed with a variety of attractions for old and young. Sunday, Aug. 2, will be Missionary day. The Woman's Home and the Woman's Foreign Missionary Societies will hold services and represent the great work they are doing. The camp-meeting proper is to be held Aug. 3-10. A number of preachers of national reputation have been invited to preach, and a company of able and devoted pastors of the district will also bring the message of God to the people. Few camp-meetings are favored with the attendance of pastors who are better adapted to make the services interesting and profitable. The agent writes: "Old Yarmouth camp proposes to take on a new lease of life;" and many will pray that it may be so.

Willimantic.

It was certainly a wise decision which led to the purchase of that beautiful tract of woodland situated about a mile and a half south from Willimantic, for the purpose of affording a "permanent place for the camp-meeting of the New London District." This was thirty-six years ago. There have been many changes in the old "New London District," but the wisdom of those fathers in purchasing these grounds was never more evident than at the present time. The natural advantages above the old Vernon camp-ground, or the ones at Cheney's Grove, or East Glastonbury, or West Killingly, were at once apparent, nor have these changed with the years. The location remains central and easy of access from any part of the district. The surrounding hills and distant stretches of magnificent scenery remain unsurpassed by anything of their kind in the State; while it would seem that Nature had planned the place of the meeting when she was rearing the beautiful amphitheatre and planting the grove. There are few places in New England more naturally adapted for the purpose of holding a camp-meeting, and there are few places which have become more dear with precious associations than has this old ground upon which one of our most success-



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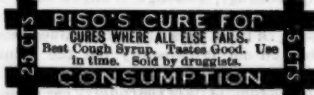
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ful New England camp-meetings has been so long held. It is safe to say that since the meeting in 1860 when these grounds were consecrated the number of conversions would be numbered by thousands, and throughout the country loving memories of this spot are cherished.

The grounds have never before presented a more attractive appearance. Since Mr. Albia Perkins has had charge of them, it has been his constant care to keep them in order. During the last year he has spent much labor in removing objectionable rocks and smoothing the roads. He has cultivated grass where it has been difficult for it to grow. Certainly the grounds have never before been in better order than at the present time. One is impressed with the air of improvement as he drives among the cozy little cottages, and sees among them some new and commodious ones. Rev. F. L. Hayward, who is abroad, has greatly improved his cottage on Haven Ave.; it is now occupied by his family. On this same avenue is the new cottage owned by Mrs. W. Orout. On the corner of Haven and Foster Avenue extensive additions are seen in the home of Rev. E. F. Smith. Also improvements are noted in the cottages of Mrs. Sumner, Mrs. White and Mrs. Gates. Rev. Jacob Betts, of East Glastonbury, is now having a new house built, which will be quite an addition to the grounds. Rev. J. B. Bridgford is contemplating building.

New Hampshire Conference.

Hedding.

The Hedding Camp-meeting Association has its place of meeting on Lower District at Hedding, formerly East Epping, N. H., on Boston & Maine Railroad, whose splendid train service makes it easily accessible for Lowell, Lawrence, Haverhill, Amesbury, Newburyport, Portsmouth, Dover, Somersworth, Rochester, Manchester, Concord and Nashua. The plentiful supply of health-giving water from the beautiful springs, as well as the healing breath of the pines, woe the invalid to seek restoration of health here, and many during every season take advantage of the special rates of fare and enjoy their summer vacation here. Early in April the farmhouse and stable are open for the accommodation of man and beast, and the Association boarding house and grocery store meet the reasonable wants of all comers under the management of Mr. Cole.

More or less cottage building is done every year. Since this summer village of 250 cottages is specially chartered by the legislature with full police authority, and the associate police justice of Portsmouth gives assurance of all needful attention to any law-breakers to whose misconduct his attention may be called, we have excellent order, and all may with confidence come and worship in these woods.

This year the Association has put in a two-horse power gasoline engine to fill the water tanks for distribution of spring water to the grounds, and the farm-house has also been connected with the spring, so that all may enjoy a sufficient supply of spring water.

July 27, Hedding Chautauqua Association inaugurates the public work in week days (Sunday services began June 21), and the Summer School, Ministers' Institute, Assembly, and two camp-meetings of five days each, follow in quick succession, furnishing a rare opportunity for improvement of body, mind and soul, with little expense to the estate. Come and share these joys with us!

The following poem on "Hedding Camp," is from the pen of Rev. C. W. Rowley, Ph. D.

Amid the pines of Hedding camp,
Breathing their healing balm,
I lie, with naught but whippoorwill
To break the evening calm.

My eye rests on the preacher's stand,
And the rustic-looking pews,
For thirty years God's noble men
Have here proclaimed good news.

Beyond the pews the cottages,
Some large, some very small;
A few are by the churches owned,
The rest by families all.

Next comes the spring, so sweet and pure,
With thirsty people round;
And near this is Cole's eating house,
Where choicest food is found.

Oh, what a place for sweet repose
For preacher's weary brain!
With every breath he's building up
For autumn's heavy strain.

This last is true now in July
Ere meetings have begun;
For when the two P. E.'s get here,
The preacher's rest is done.

Weirs.

The Weirs camp-ground is having some improvements this season. Littleton and Lisbon are each expecting to have a new society house on the grounds before camp-meeting. Plymouth folks have already improved their house, and Whitefield people are about to commence improvements on their structure. Five new cottages have been built the past year, and several others are to be erected soon—one more, at least, before camp-meeting in August. Quite a number of people are already on the grounds. Several denominations are to hold their annual grove-meetings here this year. A temperance convention and a meeting of the Patrons of Husbandry will also be held.

Wilmot.

Wilmot camp-meeting is in Manchester District, on the line of the Northern Division of the Boston & Maine Railroad, about one and a half miles from West Andover Station. There are not over a dozen houses of all kinds on the ground. These are occupied only during the

meetings. They were built years ago, and not many improvements have been made. This meeting is local, reaching mostly the immediate neighborhood and a few churches outside. While its appointments are somewhat primitive, the services are usually very excellent seasons of grace, and God's people feel that "it is good to be there."

Groveton.

Groveton camp-meeting, located in the White Mountain region, comes nearest to the old-fashioned idea of a camp-meeting of any meeting with which we are acquainted. They always have a good meeting, with good results. Some improvements have been talked of, but we fear will not be reached this season.

Vermont Conference.

Northfield.

The Central Vermont Camp-meeting Association holds its meetings on the Northfield camp-ground. This is a beautiful grove about one mile from the Northfield railroad station. There are thirty or more neat cottages built by churches or by individuals upon these grounds. The auditorium is a very pleasant one, delightfully shaded, and surpassed by none in the State. The board of managers has decided to purchase gasoline illuminators by which to light the grounds this year. These beautiful grounds were presented to the Association by Rev. Ira Beard, a godly man of sainted memory, who from the first was deeply interested in the success of this camp-meeting.

The patronizing territory includes parts of the three presiding elders' districts, though the grounds are within the bounds of the Montpelier District. We ought to have a great meeting every year at this centrally located camp-ground. This year the meeting will be held Aug. 24-31.

Somewhat of an innovation is to be made in the plan of the services this year. During the first three days there will be substituted in place of some of the regular preaching services addresses, lectures, and Epworth League assembly work. These services will be in charge of the Conference president of the Epworth League, Rev. L. P. Tucker. The balance of the time there will be services following the more ordinary camp-meeting methods. The speakers have not all been engaged, but plans are being matured to make this the most interesting meeting held upon these grounds for many years.

Claremont Junction.

The traveler may pass the camp-ground at Claremont Junction many times, and never know that a beautiful temple, not made with hands, is just within the forest that lies toward the west. There are no accessories, no lake, no gorge, no cave, no merry-go-rounds, but a gem of a grove—an ideal camp-meeting grove. Ecclesiastical rounders such as bishops, secretaries and women, say it is the finest auditory under the sky. Ruskin in his best days could not have detected a flaw in the gentle double curve made by the benches. The night scene from the rear with dimly seen forms, unsteady oil flames, and energetic speaker, is weird and fantastic, and with certain subjects under discussion rather discomfiting.

The calendar for this year includes a convention of Christian Crusaders, July 18-Aug. 2. They expect great things in the way of attendance and evangelistic results. Camp-meeting occurs Aug. 18-24. An effort has been made by the executive committee to provide a strong program and a liberal management. The advance circulars advertising the meeting are already in the hands of local pastors. It is to be hoped they are in the hands of the people. A new platform, a foot higher, is built in front of the stand. The old one was too low to preach from, while the floor of the stand itself was too far away. Mrs. Ball, of Claremont, has built a cottage, furnished it, and rented it to Bellows Falls parties.

Cot-beds are offered for rent this year at thirty-five cents for the meeting. They are hired from the manufacturers and no advance is charged. This will obviate the old straw-bed nuisance; each person can have a bed and lie on it.

Ten families are already on the grounds, and more are expected. Living is very easy and cheap. Cottages rent for \$1, all furnished. The air is dry, cool and refreshing. The treasurer, G. W. Stevens, of Claremont, is in charge of the work on the grounds, and is general referee in all matters.

Lyndonville.

But one camp-meeting a year is held on the St. Johnsbury District. This meeting is held at Lyndonville, Vt. The district commenced holding meetings here in 1867 (when Rev. I. Luce was presiding elder), and has held one every year since that time. We have about thirty cottages on the ground. Two have been built within three years. It is a very pleasant ground and well located, only a few minutes' walk from the station. The meetings are not as well attended in late years as in former years during the week; but on Sunday we get all we can very well seat (without running any trains). For three years we have given the Epworth League, the Sunday-schools, and class-leaders each a day during the meetings, thus bringing all departments of our church into active service in our camp-meetings.

The meeting opens this year Aug. 17 and closes Aug. 25. Dr. S. F. Upham, Dr. E. M. Smith, and Rev. E. W. Parker, D. D., will preach. The week is divided so one day is given to Missions, one to Sunday-schools, one to Epworth League, one to stewards and class-leaders, and one to pastors, all in the line of revival work. We are expecting a grand meeting.

Maine Conference.

Empire Grove, East Poland.

This meeting commences August 13 and closes August 24. This is the oldest camp-ground in the State, and in every respect one of the best. Its location is excellent and its railroad connections very convenient, being within half a mile of stations upon two of the leading railroads in the State.

The "Grove" is unsurpassed in beauty, and for comfort and pleasure it has no rival. The grounds are remarkably well graded, and the walks and avenues in excellent condition. Broadway, the principal street, has a complete half circle of cottages, many of them fine specimens of architectural beauty, while upon Lincoln Avenue and the cross streets are found many fine cottages. In the rear of "Swans Park" is the splendid Gardner Cottage, flanked by a row on either side. A "Poland Spring" supplies the encampment, through galvanized iron, with its fine water. The Association always had, and now has, a board of wide-awake,

level-headed directors, who carefully look after the interests and comfort of all who visit the grounds.

This encampment is now used quite extensively as a place of summer resort, and a large number of families are now upon the grounds located in their cottages. There is an excellent prospect of a large and successful meeting the present year. The spiritual interests of the meeting will be under the management of Presiding Elder Corey, assisted by ex-Presiding Elder Adams, Dr. Shackpole, and a large corps of preachers from off the district and others from abroad. Several distinguished preachers from out of the State have been invited to be present.

Railroad fares on all the roads in the State have been reduced one-half, to commence one week before the meeting. The boarding-house will be in charge of an experienced landlady, and rooms in the spacious lodging house can be secured by reasonable application to A. J. Gardner, Esq., of Lewiston.

East Livermore.

East Livermore camp-ground is about one and a half miles from East Livermore station. A coach runs to every train during camp-meeting. This ground is one of the oldest in the State, and for many years the only one on Augusta District. Since then camp-meetings have multiplied, and we have four within the bounds of the district. If it were possible to unite them, much would be gained. The location of the meeting is favorable for the churches and people in the vicinity, being easy of access, a quiet spot at a distance from any village. The soil is light and dry, the trees are of good size affording abundant shade, and the wells supply a sufficient amount of pure water. Improvements have been made nearly every year. The grounds are seated with portable seats, so they are always fresh and clean. There are ample accommodations in the boarding-house for all who wish to board, and the barns are sufficiently large for stabling the horses. The expenses are met by a small gate fee.

This year the meeting will commence Monday evening, Sept. 7, and continue over the following Sabbath.

Strong.

The Allen camp-ground (named after "Camp-meeting" John Allen) is comparatively a new one, a short distance from Strong village on the line of Sandy River and Megalloway railroads. The grove is a beautiful one on the side of a hill above the village. The trees are tall, straight and thick. A new, substantial boarding and lodging house was built last summer. There are now but few cottages and tents. The congregations, which are often large, come mostly by day and leave at night. This meeting is proving to be very helpful to the churches and religious prosperity of the people in this vicinity.

The meeting will commence Monday evening, Aug. 10, and close the Saturday morning following.

North Anson.

This camp-meeting will be held Aug. 17-23. No improvements on the ground have been made outside of smoothing up the roads and grounds. There is no indebtedness on the ground, not a dollar.

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Of Chinese Grass.

One of the most interesting things in our Exhibition of Art Stained Willow Furniture is the collection of Chinese Grass Furniture, of which a single chair is here presented.

It is made of the twisted coils of a stout, grassy reed, and is as durable as rattan, with even greater flexibility. It yields gently to the weight of the sitter and is exceedingly luxurious.

The color is a Tea shade, with the cross sections of dark green, and the harmony is perfect. The grass is mildly odorous, having the same flavor as "sweet grass."

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Purgatorial Pills.

The druggist would hardly smile if you asked for "purgatorial pills." There are many of them. But he would probably recommend a pill that did not gripe; a sugar-coated pill, gentle in action, and sure in effect. What are they called?

..Ayer's Cathartic Pills..

The Family.

COMFORT IN "THE VALLEY."

To L—.

Meta E. E. Thorne.

Hand in hand we go with loved ones
Down the darkly shadowed vale;
There they leave us 'reft and lonely,
And our hearts with anguish fail.
Weak, our souls with weary longing
Cry, "Come back! O come again!"
Vain we listen for their voices
To assuage our spirit's pain!

Rending with intensest yearning
O'er the lowly, narrow mound,
How we long for faintest whisper
From the silence deep, profound!
All in vain! Nor can we follow,
Though no joy remaineth here;
We again must take life's burdens,
Lone, with naught of hope or cheer.

Lo! then cometh through the darkness
Whisper of divinest love:
"I'll be with thee, though the billows
Of affliction roll above.
Day and night am I thy keeper,
Thou shalt dwell in perfect peace;
Stay thy mind upon Me only
Till earth's cares and sorrows cease."

Now no longer bowed with sorrow
At the portals of the tomb,
For us thoughts of God's tomorrow
Have dispelled the dismal gloom;
God's tomorrow—when, forgotten
All our toil and grief and woe,
Faithful hearts in joyful meeting
Shall eternal gladness know.

Thoughts for the Thoughtful.

I see my way, as birds their trackless way.
I shall arrive! What time, what circuit first,
I ask not. But unless God send His hall
Or blinding fire-balls, mist or stifling snow,
In some time, His good time, I shall arrive;
He guides me and the bird. In His good time!

—Robert Browning.

"Patient waiting is often the highest way
of doing God's will."

The burden of suffering seems a tomb-
stone hung about our necks, while in reality
it is only the weight which is necessary to
keep down the diver while he is hunting for
pearls. — Richter.

What will occur today? One does not
know, but one hopes; our very ignorance
as to happiness constitutes its charm; this
is so true, that God has made Paradise a
mystery to us. Those who would under-
stand everything do not know how to be
happy. If I could, I would not lift the cur-
tain of the future. What is concealed be-
neath it might perhaps be too terrifying.
I consider it a blessing to see no further
than a day—than the next moment. —
Eugénie de Guérin.

I have lived by the sea-shore and by the
mountains. No, I am not going to say
which is best. The one where your place
is, is the best for you. But this difference
there is: you can domesticate mountains,
but the sea is fere nature. . . . The mount-
ains give their lost children berries and wa-
ter; the sea mocks their thirst and lets them
die. The mountains have a grand, stupid,
lovable tranquillity; the sea has a fascinat-
ing, treacherous intelligence. The mount-
ains dwarf mankind and foreshorten the
procession of its long generations. The sea
drowns out humanity and time; it has no
sympathy with either; for it belongs to
eternity, and of that it sings its monoto-
nous song for ever and ever. — Oliver Wen-
dell Holmes.

How does Death speak of our beloved,
When it has laid them low,
When it has set its hallowing touch
On speechless lips and brow?

It clothes their every gift and grace
With radiance from the holiest place,
With light as from an angel's face;

It sweeps their faults with heavy hand,
As sweeps the sea the trampled sand,
Till scarce the faintest point is scanned.

Thus does Death speak of our beloved,
When it has laid them low;
Then let Love antedate the work of Death
And do this now.

—Mrs. Charles.

The field of ripening grain lies still and
beautiful in the calm noon of a summer
day. But let the wind wake out of the
west and stir its mellow surface with a
thousand undulations of melting light and
shade, and we are filled with the sense of
a grace and loveliness that are beyond all
words. The rain falls in dull monotony of
music, and a great tree droops its far
stretched boughs and dripping leaves in
patient waiting with a beauty of darkness
which we do not often stop to feel. But
when the storm is passing, and the wind
shakes the treasures of the shower from
bough and twig, and the innumerable
leaves are dancing for delight in the first
glimpse of sunshine, showing cool depths
between the emerald dark and silvery light
of their rain varnished surfaces, while the
drops sparkle like diamonds at their edges,
light and shadow mingle in the magic
dance with unimaginable beauty. The
wood depths on a cloudy day are restful
with their cool, mysterious shadows, the

green roof overhead, the brown leaf car-
pet rich with tracery of fern and growth of
vine and herb loving the twilight and at
home among the company of brown tree
columns flecked with lichens green or gray.
But what a different and more exquisite
spirit of beauty haunts the sylvan ways
when all the forest atmosphere is barred
with slanting sunbeams and each opening
among the leaves is traced in shimmering
patterns on the brown wood floor.

"It is not light which makes the wood so beau-
tiful,
But light and shade."

And what is true of grain field, spread-
ing tree and wildwood sanctuary, is true of
every beauty which God made on earth
and, having made, thought good. Is it not
all a parable—of joy and grief, of night
and day, of partial attainment and waiting
opportunity, of trial and overcoming, which
make up the sum of life, and of the divine
illumination of the shadow of the life of
earth which came with Christ? He shared
our weakness that He might lead us up to
strength. He shared our darkness that He
might bless us with His light. There is no
terror in the shadow, for the God of light
and beauty is our guide. — Congregation-
alist.

The Cross was an open secret to the first
disciples, and they climbed the steep ascent
to heaven by the "royal way of the holy
cross," but its simplicity has been often
veiled in later days. Perhaps the simplicity
of the symbol has cast a glamour over the
modern mind and blinded us to its stren-
uous meaning. Art, for instance, with an
unerring instinct of moral beauty, has
seized the Cross and idealized it. It is
wrought in gold and hung from the neck of
light-hearted beauty; it is stamped on the
costly binding of Bibles that go to church
in carriages; it stands out in bold relief on
churches that are filled with easy-going
people. Painters have given themselves to
crucifixions, and their striking works are
criticized by persons who praise the thorns
in the crown, but are not quite pleased
with the expression on Jesus' face, and
then return to their pleasures. Composers
have cast the bitter Passion of Jesus into
stately oratorios, and fashionable audiences
are affected unto tears. Jesus' Cross has
been taken out of His hands and smothered
in flowers; it has become what He would
have hated, a source of graceful ideas and
agreeable emotions. When Jesus presented
the Cross for the salvation of His disciples,
He was certainly not thinking of a senti-
ment, which can disturb no man's life, nor
redeem any man's soul, but of the unsightly
beam which must be set up in the midst of
a man's pleasures, and the jagged nails that
must pierce his soul. . . . Jesus nowhere
commanded that one cling to His Cross, He
everywhere commanded that one carry His
Cross; and out of this daily crucifixion has
been born the most beautiful sainthood
from St. Paul to St. Francis, from a Kempis
to George Herbert. For "there is no sal-
vation of the soul nor hope of everlasting
life but in the Cross." — REV. JOHN WATSON
(Ian MacLaren), in "The Mind of the
Master."

FINDING FAULT WITH GRAND- MOTHER.

Mary E. Bamford.

OLD Mrs. Yates walked carefully around
the garden, looking at the front
steps, peering into crannies near the
plazza, retracing the paths where she had
been trimming bushes during her fore-
noon's work outdoors. The old lady's
wrinkled face expressed great anxiety,
and once in a while her lips trembled and
her eyes filled. She examined the pile of
lopped-off branches and pulled-up "fox-
tail" grass—that detested California pest
that old Mrs. Yates was so tired of weeding
out of the garden.

"What will Ettie say about my losing
the scissors?" old Mrs. Yates sorrowfully
questioned herself. "I don't see how I
came to lose them, I'm sure. I meant to be
real careful."

Grandma Yates went softly into the
house, found her spectacles, and came out
to review by their aid the nooks in which
she had worked that forenoon. Not even
the aid of spectacles, however, availed to
spy out the missing scissors with which she
had cut the plants.

No one knew how Mrs. Yates dreaded
telling that she had lost the scissors. If
she had had any money with which to buy
a new pair, she would have felt differently,
but she had no income of her own, being
entirely dependent upon her daughter's
husband for support. This was a very sore
thing to old Mrs. Yates. The family did
not begrudge her her living, but sometimes
there were words of fault-finding that cut
the old lady sorely.

Grandma Yates hunted for the scissors
till lunch-time, without success. Then she
went in and faced the matter at once, pre-
ferring to have it over.

"I've lost the scissors, Ettie," stated old
Mrs. Yates to her daughter. "I'm real
sorry!"

Her voice trembled. Oh, if Ettie would
only say, "Why, mother, don't feel badly!
You didn't mean to lose them."

But Ettie, whose other name was Mrs.

Harmon, had not present inclination toward
sympathy.

"Lost the scissors!" exclaimed Mrs.
Harmon, impatiently. "I do wish you'd
be more careful!"

"I did try to be careful," sorrowfully re-
turned Mrs. Yates. "I've been hunting.
Maybe if you'd go out and look, you could
see them right off."

"I don't believe it," answered her daugh-
ter. "Now, next time you work out doors,
don't you take our better scissors! I
won't trust you with them! If we've
got to buy a pair of scissors every time
you go out doors, we might as well have
to pay one of our hired men to fix the
garden. Once you lost your spectacles out
doors, too, and we never found them till
the rims were all rusty. Don't you touch
the best scissors!"

Mrs. Harmon did not realize how sharp
her voice sounded.

"No, I won't take the best scissors,
Ettie," meekly promised Mrs. Yates.

The old lady washed her hands. Ettie's
husband, Mr. Harmon, came in with the
children. No one noticed how slight
grandma's appetite for lunch was. Old
Mrs. Yates was trembling with exhaustion.
She had really made the garden look better,
but nobody thought to offer a word of
praise. The old lady was feeling so grieved
over the lost scissors that she could hardly
eat.

"I meant to help, and Ettie thinks I've
hindered, instead," she thought, almost
ready to cry.

After lunch she asked the grandchildren,
Irving and Marguerite, to hunt a little for
the missing scissors, but the children had
some plan of their own for the afternoon,
and were not willing. Their mother's
thoughtless way of treating old Mrs. Yates
showed itself sometimes in the children.

Two days after this, the Harmon family
made a trip to town in their wagon. Mrs. Yates
was left at home to look after the farm-
house. As he drove, Mr. Harmon gazed
complacently at the hundreds of acres of
grain that stretched away on the hot,
fenceless plains of this interior valley. A
number of hundred acres belonged to Mr.
Harmon, other hundreds to neighbors
whose houses were scattered at intervals.
The grain was ready for harvesting. Mr.
Harmon intended to begin harvesting the
next day. Today the long trip to the far-
away town must be made to get a number
of useful things.

When the Harmon family reached town, Mrs.
Harmon included among her purchases a
new pair of scissors.

"Mother lost one pair, the day before
yesterday," said Mrs. Harmon, with a tinge
of annoyance in her tone.

Late in the afternoon, business being
done, the Harmon family started home. When
they came in sight of their valley they were
startled. A blue haze hung over a great
blackened country where, that morning,
crops of wheat had waved. Mr. Harmon
drew up his horse with a loud cry.

"It's another fire, like the one we had
four years ago!" he exclaimed. "The fire
probably started from the train, again!"

Four years before this, a spark from the
locomotive of one of the trains that daily
sped through this valley's plains had set
fire to the ripe grain, and thousands of acres
had been burned.

From the distance the Harmon family could
not see their home. Mr. Harmon urged for-
ward the horse. After a time they met a
swift horseman who reined up an instant.

"Sorry for you, Harmon," he panted, ex-
citedly. "Your crop's gone and your barn,
but the house is safe! The neighbors all
rallied. A spark from the noon train fired
all our grain. We've got a clear case against
the railroad this time. The fire began in
my wheat beside the track. Now the men
are fighting the fire over at Gillis' place.
I'm going there."

"Is mother safe?" asked Mrs. Harmon.
"Did you see her? She didn't get hurt, did
she?"

The horseman hesitated.

"I guess likely she's all right," he an-
swered, evasively. "She went out to try
to help save anything she could from the
barn, and they hadn't seen anything of her
since the barn fell in. But they calculated
she must be all right. They were just look-
ing round the place to find her when I had
to come away. I guess she'd probably got
safe out of the barn before it fell in."

Mrs. Harmon caught hold of her hus-
band's arm.

"Drive fast as ever you can, husband!"
she cried, shrilly. "Drive fast! I must
find mother!"

"Don't feel worried! I guess she wasn't
in the barn when it fell," ventured the
horseman; but his words died behind the

Harmon wagon as it rattled over the road.
Mr. Harmon hurried the horse forward ur-
gently. The purchases in the bottom of the
wagon tossed together. The new scissors
rattled.

A lump rose in Irving's throat. "I wish
I'd gone out and hunted for the scissors
day before yesterday, when gram'ma asked
me to," he said, chokingly, to Marguerite.
"Gram'ma said she was so sorry she'd lost
the scissors, and she said my eyes were
sharper than hers. And I wouldn't stop to
look."

"Hush!" his mother quieted him. Her
face was pale with apprehension and regret.
"I spoke sharply to mother myself about
the scissors," she thought.

The woman's eyes filled with tears. How
trifling a fault the losing of the scissors
seemed now, in view of what might soon be
ascertained! Memories of tasks that pa-
tient old Mrs. Yates had done, memories of
impatient words that had been called forth
from daughter's or from grandchildren's
lips by the mistakes that were due to age's
feebleness, came thronging back. No doubt
the old grandmother had bravely done all
she could to save the animals and the farm
implements in the family's absence. If she
had been caught in the burning barn!

Marguerite buried her face in her moth-
er's shawl. "Oh, I wasn't good to
gram'ma, always! I wasn't good to gram-
ma, always!" sobbed the child; and
the mother's heart echoed the words. Sud-
denly she realized what her mother's posi-
tion in the household had been, and how
hard certain thoughtless words must have
seemed to the dependent old grandmother.

"O mother! mother!" cried the daugh-
ter's heart. "If you're only safe, you
won't ever have to bear such things again!
I'll be careful! I'll teach the children to be
careful!"

There was not much more said during the
next long hour in which Mr. Harmon urged
the horse forward. The road led between
the blackened stretches of ruined crops.
Far as the eye could see, the grain was
gone, but the eyes of the four persons in
the hastening wagon did not linger on the
blackened acres or the ruined barn. All
looked at the house. Nobody was visible
there. The wagon stopped, and father,
mother, and children sprang from it, and
rushed into the house.

Back in the kitchen a feeble old gray-
haired woman was getting supper. She
greeted the family with a welcoming smile.

"I've got the best supper I could, Ettie,"
said Grandma Yates, deprecatingly. "I
thought you'd be coming about now. I'm
real sorry you have to come back to such a
looking farm, and the barn gone; but
'twasn't my fault. I tried!"

But her daughter's arms were around the
old lady.

"O mother! mother!" sobbed Mrs. Har-
mon. "You're safe! You're safe! It isn't
any matter about the barn! We thought
you were killed!"

"We're always going to be good to you
after this, gram'ma, always!" sobbingly
promised Marguerite, clinging to her grand-
mother.

A thrill of joy went through old Mrs.
Yates' heart. How much these dear ones
cared for her! And she had thought they
did not care.

The days of finding fault with grand-
mother were ended.

East Oakland, Cal.

The Value of the Summer Vacation.

THE value of the summer vacation to the
world's work was unknown until within
the last three decades. To an agricultural peo-
ple in the temperate zone, the most valuable
time in the year was that which is now so
largely given over to idleness, and it was diffi-
cult to see why one class should be at play at
the time when the majority were compelled to
the most strenuous and exhausting toil. But a
brain-worker must have it, or his whole year
will be along a line of mediocrity. He will at
no time be at his best. On the eve of taking a
rest we always find that production involves
self-cudgeling. The brain is as dry as a powder-
horn. There is no suggestiveness in anything.
One cannot see what is right under his nose.
But a two-months' rest, if it be taken in the
right way, makes a man young again. The
whole world is an open book. Its resources
seem inexhaustible. He can see to read its
pages at any distance. Claws are everywhere,
and lead into fields of ideas in all directions.
He remembers what he had forgotten, and finds
what he did not before know to exist, and he
wonders that he could ever have been stupid
and blind. The prime object should be to tone
up the health, to breathe pure air, sleep, bathe,
develop the muscles by moderate exercise, and
to seek that which is cheerful. He should be
wind-blown, sun-tanned, water-soaked, and
should avoid luxuries of the table. He should
go into training with a view to perfect health
and strength of body and mind. — Interior.

THE AMERICAN DAISY.

Daisy, that decks the roadside and the fields
With snow and gold through all the summer
days,
Bend golden eyes upon the bard who yields
To you his song of praise.

Old England claims the Rose as queen of flowers,
Scotland the Thistle proudly holds to view,
And Ireland boasts her Shamrock; you are ours,
Type of our people you.

Killed by the ploughshare, you arise again
In the vexed furrow; 'mid the growing corn
You seek for glimpses of the sun, and then
Salute the early morn.

Fallow or cultured as may be the land,
Barren or fertile, you would have it all;
You hold the ground that spreads on every hand
As subject to your thrall.

The cardinal-flowers that o'er the brookside
blaze
Tremble at your approach; they know their
fate;
They feel the ending of their pleasant days
While you remain sedate.

Strong, arrogant, and lovely you unfold,
Heeding nor wind, nor storm, nor sun, nor
rain,
And with a waving sea of white and gold
You ornament the plain.

Adversity can neither check nor kill;
O'erthrown, you bid a hundred more arise,
Whose earnest and indomitable will
Beams from their golden eyes.

You march with civilization; when the axe
Has felled the mighty forests, you appear;
You follow closely on the settlers' tracks,
The tolling ones to cheer.

Wind-bent, you are not broken by the storm,
Erect as ever when the gale has past;
Your rugged simplicity of form
Survives the howling blast.

Give you a foothold and the ground you fill;
They cannot stay your progress though they
strive;
When parching drought brings other plants to
ill,
You live and bloom and thrive.

Let those who will sing praises to some flower,
Making its beauty and its sweets the theme;
But, semblance of our country's growth and
power,
The Daisy stands supreme.

—THOMAS DUNN ENGLISH, in *Harper's Weekly*.

THE WIFE OF EX-GOV. MCKINLEY.

IN 1869 occurred what in the life of every serious-minded man must be the most important event of all — marriage. In Canton lived the veteran Ohio journalist, John Saxton, who established the *Ohio Repository* in 1815 — the year of Waterloo — and carried on the paper until his death at an advanced age. He had the distinction of being the journalist of longest continuous service in the whole country west of the Alleghanies. One of his sons, James A. Saxton, became a banker, a capitalist, and a man of large and varied business affairs. One of the daughters of the banker was Ida, a girl of many personal charms, a tall blonde, with large, expressive blue eyes, a winning manner and a quick intelligence. She was well educated, and after her graduation from Brook Hall Seminary, at Media, Pennsylvania, the father sent her to Europe with her sister to give her a broader view of the world and fit her for the earnest duties of life. The older sister had married and gone to Cleveland to live, and the father hoped that Ida would form no early love attachment, but would remain in his home to brighten his life. It is said that he systematically discouraged the addresses of all young men, and that for the purpose of giving his daughter a serious bent he persuaded her on her return from the foreign tour to go into his bank as his assistant. There Ida was installed as cashier. He had won a comfortable fortune, but his theory about girls was that they should be taught a business that would make them independent of marriage and enable them to be self-supporting in case the parents should leave them without sufficient property for their support. Lawyer McKinley had frequent occasions for dropping in at the Saxton bank, and it was not long before Ida's bright eyes, charming manner and intelligent chat had made a complete conquest of his heart. No doubt the same thing happened to other young men in Canton who transferred their accounts to Saxton's bank that they might have an excuse to meet the pretty cashier, but the ambitious young attorney, whom most of the Canton girls regarded as too serious to be good company, attracted Ida. Banker Saxton soon learned that love is stronger than any theories of life, and he yielded graciously to the inevitable. He thoroughly liked and esteemed McKinley. The marriage was celebrated on January 25, 1871, in the quaint old Presbyterian church where Ida's parents and grandparents worshipped, and where the girl taught a class in the Sunday-school. The young bride was warmly attached to this church, but she immediately transferred her allegiance to the Methodist Church as a proof of her affection for her husband, who had been in the Methodist communion since his sixteenth year.

The married life of these two young people began under the happiest auspices. Mr. Saxton gave his daughter a pretty house on the best street in the town. McKinley had by this time built up a good law practice and his income was sufficient to maintain the new home in modest comfort. The future seemed to stretch away like a broad and sunny path, bordered by flowers, but in a little time the shadows of great sorrows fell and left ineffaceable marks of suffering on the characters of the loving husband and wife. Two children were born to

them, and both were claimed by death before the eldest reached the age of four. The grief of the young mother wrecked her health and left her a victim to a nervous disease which made her a cripple for life, able to walk only with pain and with a supporting arm. The devoted husband saw before him the tragic vision of a childless life and the companionship of an incurable invalid. No man ever accepted such a situation with more cheerful self-abnegation. He made himself the faithful nurse of his unfortunate wife, and gave every hour he could spare from his work to the task of lightening her sorrows and cheering her broken life. This course he has pursued unflinchingly for more than twenty years, without admitting in his own secret thought that he has been doing anything worthy of praise. His wife's condition cut him off from most of the social pleasures which men enjoy — the easy-going fellowship of clubs and smoking-rooms, of hunting excursions and pleasure trips, of dinners and receptions; for, once free from his duties as a lawyer or as a Congressman or Governor, he always returned to his wife's side, feeling that she had need of his companionship. When the wife realized the lasting character of her affliction, she determined that she would not allow it to interfere with her husband's public career, and she would have forced herself to be content with a far less measure of care and affection than he has given her, but it was not in his nature to be less devoted. The remarkable unity and continuity of conduct which has been a marked feature of his military and political career showed itself in his domestic life as a natural result of his organization. He could not be himself and be otherwise than faithful and tenderly devoted to the wife of his youth and the mother of his dead children. His home tragedy has no doubt intensified the natural gravity of his character and has given to his face the lines of sternness and asceticism which are noticeable when it is in repose, but it has not in the least soured his disposition. On the contrary, it seems to have imparted additional sweetness and strength. — EUGENE V. SMALLEY, in *Review of Reviews*.

About Women.

— Miss Caroline A. Yale, president of Clark Institute for the Deaf and Dumb at Northampton, has had the degree of Doctor of Laws conferred upon her by Illinois Wesleyan University.

— Miss Mary French Field, the eldest daughter of the late Eugene Field, is to make her debut this fall as a public reader. She is a tall, handsome girl of twenty, of fine presence, and has inherited much of her father's talent.

— Through the efforts of the rescue work in connection with Hugh Price Hughes' labors in West End, London, eighty-four girls were saved. One of the "Sisters of the People" says, concerning girls received into the Home, that not one of them all had a good mother living.

— Mrs. Ellen C. Johnson, superintendent of Sherborn Prison, has just received from the World's Columbian Exposition the bronze medal and a diploma, awarded, as the diploma recites, "for evidence of a model management in every detail." Mrs. Johnson has been superintendent for the past twelve years, having succeeded Miss Clara Barton in January, 1884.

— Mrs. Katharine Lente Stevenson, secretary of the National W. O. T. U., during her recent seven weeks' absence, traveled nearly seven thousand miles, attended four district and one State convention, delivered twenty-five evening addresses, gave eleven "talks" before unions, L. T. L.'s, public schools, mothers' meetings, etc., two Bible readings, two parliamentary drills, was tendered five receptions, and made a number of personal calls in each place where organization was effected. She reports the outlook a hopeful one.

— Miss C. H. Lippincott, of Minneapolis, Minn., has for ten years carried on a successful flower-seed business, extending all over this country and into Canada as well. She was the pioneer woman seed-dealer of the country, and has built up the largest exclusive flower-seed business in the United States. In commenting upon her success, the *Tribune* of her city says: "The fact that a woman has grown up so successful in business in a short time and in the Northwest, speaks another word for the energetic end-of-the-century feminine, who is ill-content to fold her hands and let others feed and clothe her, or, having a living to make, does not hesitate to go about it."

— Though only sixteen years of age, Miss Marguerite McDonald, of Washington, is perhaps the cleverest paper-doll designer in the country. In the manufacture of these pretty toys a large field of labor is presented for people with a good eye for color. When a little child Marguerite showed artistic ability, and long before she was out of short dresses had turned out a great number of beautiful designs, chiefly of paper dolls. She was only thirteen years of age when some of these fell under the notice of one of the largest art-publishing firms of the country. The firm was so pleased with the artistic quality and original character of her work that an offer was promptly made to her for it, and the little girl found that her play had become profitable. The publishing firm has been very much interested in the young girl from the time they saw her first productions. Last Christmas, a year ago, they sent her a beautiful gold watch set with diamonds. Her talent is a peculiar one, she having had no instruction beyond that which is got at the public schools. She means to be an artist, and hopes some day to use the brush in more ambitious work. — *Woman's Journal*.

Boys and Girls.

VACATION-TIME.

The grammars and the spellers,
The pencils and the slates,
The books that hold the fractions,
And the books that tell the dates,
The crayons and the blackboards
And the maps upon the wall,
Must all be glad together,
For they won't be used till fall.

They've had to work like beavers
To help the children learn;
And if they want a little rest,
It surely is their turn.
They shut their leaves with pleasure,
The dear old lesson books,
And the crayons and the blackboards
Put on delighted looks.

So, children, just remember,
When you are gone away,
Your poor old slates and pencils
Are keeping holiday.
The grammars and the spellers
Are as proud as proud can be
When the boys forsake the school-room,
And the teacher turns the key.

— MARGARET E. BANGSTER, in *Harper's Round Table*.

NED'S TEMPTATION.

And What Came of Resisting It.

Annie L. Hannah.

IF any of you have ever experienced what may be termed a sudden giving out of energy, you can understand how Ned felt as he stood beside the remains of that wood-pile on the beautiful Saturday morning of which I write. He couldn't have explained it himself, but he felt that to touch a single stick of that wood was the one thing in the wide world that he could not possibly bring himself to do. Ned's father had met with some pretty serious losses that spring, and Ned was so anxious to help him bear the burden, that of his own accord he had offered, as soon as school closed, to do all the work about the place for which they had been accustomed to hire a man. His father was very much pleased; more — though perhaps Ned could not have understood that — at his having made the offer than for the saving of money that the offer meant, though that was most welcome. And so each morning he got up early, and before he was called to breakfast, had fed the horse and cow, done the milking, and even accomplished a little weeding. When the wood arrived he attacked that, doing a little each day till on Friday night he had been able to answer in the affirmative his father's question as to whether the wood would be all stored in the shed so that the yard could be neatly cleared up for Sunday.

On Saturday morning early his father and mother had gone from home to visit a relative several miles away, and would not return till Monday.

"You'll be sure and have the yard cleared up this morning, won't you, Ned?" his father asked, as they sat at breakfast.

"Yes, sir," replied Ned, promptly.

"And if you want to have Charlie here to spend the nights with you, you can do so," his mother said, smiling across the table at him. "Nora will get anything that you ask her to for your meals, and I am sure that you will enjoy yourself very much."

But when they had driven away, and Ned, after watching them out of sight, had gone over to the remains of the wood-pile — why, then that sudden loathing came over him, and he stood there with the axe in his hand regarding the innocent sticks with an expression of simple disgust upon his face.

It was such a beautiful morning! The sky was full of soft white clouds which kept casting the most lovely shadows upon the sides of the mountains; the river down at the foot of the hills looked like a blue ribbon as it wound away through the meadows and under the bridges; and as for the birds — well, as Ned himself expressed it as he stood listening to them, "They were just shouting for joy at being alive and not having any wood to chop!"

He looked down at the wood and then off to the glittering, shining river. If he only had money to hire a boat (to own a boat was the dream of Ned's life) and go floating off down the swiftly-flowing stream, rowing when he felt so inclined, or lying back watching the clouds or the pretty banks as they passed them by! He would stop for Charlie, whose home was on the river a mile below, and they would have their lunch on a certain little island. But no; before they went there they would try some fishing, for, though the day was rather bright, there was a spot where the trees met in an arch overhead, casting deep, still shadows on the water, where they were almost certain to get enough to make a very pleasant addition to their

noonday meal. What a delightful picture for a warm summer morning! Ned had seated himself upon the chopping log as he let his fancy wander through these pleasant paths, and by the time that the fishing grounds had been reached, as he imagined himself and Charlie seated beneath the trees upon the island, the fish broiling in the coals before them (he could almost smell the delicious odor), Ned had nearly persuaded himself that he must make it all real. The more he thought about it the more impossible his task appeared — as was quite natural.

And then, having played so long with his temptation, another natural thing happened. The Enemy, who is always lingering around on the watch for just such opportunities, whispered something softly in his ear. Ned looked at the axe which he had been holding in his hand, and from that to the wood. Then he glanced toward the house. But no, Nora would not know the difference, she had not heard what his father said to him, and so it would be quite, quite easy to tell her that he was going up the river with Charlie (to be sure they would have to walk, for the boat was out of the question to boys without the necessary fifty cents), and might not be back till after dinner. He could get up early on Monday morning and finish the wood and clear the yard so that it would be all right when his father returned; and he would never think of asking him if he had kept his promise and gotten all in order for Sunday. "He always trusts you, you know."

Ah! the Enemy had gone too far this time! At the thought of how his father did trust him, a sudden little color glowed in Ned's brown cheeks. In a flash he was on his feet, bringing the axe down upon the stick which he had tossed across the log, with blows calculated to divide one twice the size; and if you had been very close you might have heard the word, "Sneak!" come from between his tightly-closed lips. He was thoroughly ashamed of himself, and disgusted and humiliated, for he had always prided himself upon being what he termed "above board." But he hadn't yielded, and that was one small comfort! He worked with such a will that he more than made up the time which he had lost, and presently the last stick was finished and in the shed. Then he brushed that free of chips and bits of bark and made a little heap of such for "quick kindlings." After that he returned to where the pile had been and began the same process there. But at almost the first chip which he picked up he paused. There seemed to be something very peculiar about it, for Ned held it in his hands and gazed at it as though it had been a ghost. And it was not much to be wondered at, either; at least it has not been my experience to find fresh crisp dollar bills and notes pinned to chips beneath wood-piles. For that is what Ned's chip had pinned to it. After he had finally convinced himself of that fact, he slowly opened and read the note. It said: —

DEAR NED: I can almost guess the time that you will find this and the enclosure. You will have finished cutting and putting away the wood, and then you will gather up the chips in clearing the yard, for I know that not one will be left to disfigure the place over Sunday. This will be about half-past ten — am I right? — and that will leave plenty of time for you to finish up nicely before dinner. After that I want you to take this money, get Charlie, and go off for a pleasure trip this afternoon. You can go for a ride on the train, or get a boat and spend it on the river. You have well earned the treat by your faithfulness, and have not only saved me a great deal of money, but have taught me that I can depend upon you. Have a good time. Ever your loving FATHER.

Of course you can guess what Ned's first thought was! Yes, you are right; it was gratitude that he had not forfeited his father's good opinion. He felt as though he could never have looked him in the face again had he yielded to the impulse to deceive him. And then — suppose that he had not found that note till Monday morning!

Such a good time as those boys had! Perhaps the afternoon was even pleasanter than the morning would have been; at any rate it seemed so to Ned, as he lay in the bottom of the boat gazing up into the green network above him when Charlie took his turn at the oars. Then that supper on the island, with the fish broiling on the wood coals, just as Ned had pictured them! He thought that he had never tasted such delicious fish, never felt such delightful air, never seen skies or fields or river so beautiful before, and wondered that Charlie did not seem to see and feel things as he saw and felt them, never guessing that it was the consciousness of temptation resisted which made the world so fair.

Brooklyn, N. Y.

Editorial.

A HEART AT REST.

REST—no fretfulness from want of success, no fearfulness concerning the opinions of men or the contingencies of the future, no uneasiness as to outward circumstances, no distress whether health be present or absent, whether temporal resources be scanty or abundant! Such rest as this, true heart rest, comes from conformity to the character of Christ, and from this alone. The spirit of Jesus includes it. It has no affinity with idleness.

"Rest is not quitting this busy career;
Rest is the fitting of self to its sphere."

It is assuming with gladness the other end of Christ's yoke and working together with Him in blessed fellowship. The yoke thus taken will not chafe, the burden will prove not burdensome. There will be no discouragement, no disturbance, but meekness, quietness, and perpetual peace. Blessed are they who find this rest and grow therein!

TRINITY TO TRINITY.

ALTHOUGH man's nature is in the fullest, clearest sense a unit, yet he is also a trinity, as we so frequently find it essential, for convenience of treatment, to recognize. He is mind, and heart, and will; he thinks, he loves, he determines. Very much in the same way probably—how else can we conceive it?—while we hold that God is in the completest sense one, we speak of the distinctions in His essence that have taken the names, Father, Son, and Holy Spirit. It is our business to consecrate to the Trinity above the trinity below, to see that all our reflections, our affections, our volitions, are a living sacrifice to the threefold unity divine. Some give their emotions, but not their intellects. Unless we love God with the mind as well as the heart, our character will be defective and our life unbalanced, just as our theology will be unbalanced if we ignore the Son or the Holy Ghost, and simply worship the Father. A comprehensive consecration is the only thing that will make consistent, symmetrical Christians.

THE DIVINE PRESENCE.

NOTHING can be of greater practical importance to every Christian than the constant realization of the Divine Presence. It is worth every effort. It is, as much as any one thing can be, the key to the position, the guarantee of a sacred life. An increasing appreciation of this truth is shown in the large emphasis which, for a few years past, has been put upon the doctrine of the Holy Spirit. Is not this simply another form of the same fact? The Holy Spirit is the present God, the God who operates most immediately and directly upon the human heart, the God of the present dispensation or age. Faith also—what is that but the sense of God's presence, the realization of unseen things, the close touch with the eternal, the apprehension of Deity? Hence to say of a person he is "full of faith and the Holy Ghost," is only another way of saying that he keeps God ever before his eyes; God is at his right hand, so that he is not moved by mundane things. In that Presence is fullness of joy, completeness of liberty, abundance of rest.

THE SILVER RATIO, 16 TO 1.

THE bit of gnomic wisdom contained in the mystic figures, 16 to 1, sent forth by the late Democratic Convention in Chicago, is a riddle many wise as well as plain people are unable to declare. They ask what the riddle means. "Sixteen to one" is a phrase used in reference to the coinage. It expresses a ratio between the two metals, gold and silver. The weight of silver is to be sixteen times as great as that of gold.

In the American monetary system the unit of silver is the dollar, and of gold the eagle. For comparison of one with the other, or, in other words, to find the ratio, we use the dollar. According to the Mint Act, the silver dollar must contain 371.25 grains of pure silver, and the gold dollar to be equal to it must contain 23.22 grains of pure gold. As a matter of fact, neither the gold nor silver coins in circulation are pure metal. Both metals are too soft for use in coins. The stamp would soon be worn away by handling and carrying in the pocket. To remedy this evil, an alloy of about ten per cent., usually of copper, is employed. By this means the metals are rendered harder

and stronger. The alloy adds ten per cent. to the weights above indicated. In other words, the silver dollar of the currency contains 412.50 grains of alloyed metal, and the gold 25.8 grains.

The ratio, which still obtains, was fixed by the Mint Act of 1834. Exactly stated, it is 15.98 grains of silver to one grain of gold. At the time the act was passed, the silver dollar, with the ratio of 15.98 to 1, was more valuable than the gold dollar; for in the European markets the metals stood 15.50 to one. As a result, the American silver coins were all bought up and taken to Europe. Gold alone was found in circulation. This obliged the government in 1853 to authorize the issue of silver coins in halves and quarters of less than the standard weight. These fractions of the dollar contained at the rate of 384 grains of standard silver instead of 412.50 grains. By this reduction the silver dollar, being of less value than the gold dollar, furnished no temptation to the exporter, and the silver coins were permitted to circulate at home and for the convenience of our own people. Since 1834 there has been a great change in the relative value of silver—a change such as had never before occurred in history. The white metal has been falling in the markets of the world. The change began about fifty years ago, and was due to the new impulse given to mining by the discovery of gold in California. When our first coinage law was enacted in 1792 the amount of silver taken annually from the mines was very small. Gold had the precedence. The silver dollar at 15.98 to 1 was really a little better than the standard gold dollar, while today the ratio is about 31 grains of silver to 1 grain of gold; that is, the silver dollar of today is worth but a very little more than half what it was worth in 1834. The abundant supply has lowered the price; for in the matter of price the precious metals follow the same law as other commodities. A great corn crop reduces the price to twelve cents a bushel, and, in the same way, the large harvests of silver send the price down one-half or thereabout. The gain in the quantity of silver is relatively much greater than in that of gold, so that the results of the mine have been driving the values in the two metals wide asunder. Hence, to go back to the silver dollar of the fathers is to impose a false valuation. With the fathers, 15.98 grains of silver were worth one grain of gold. With us it takes 31 grains of silver to equal one grain of gold. A silver dollar today is worth only about half as much as was a silver dollar fifty years ago.

If the fall of silver has been so great, why do we retain in the coinage the ratio of 15.98 to 1? Why do we not make the ratio 31 to 1? We should be obliged to do so if the silver coinage was unlimited or made a legal tender for all debts. But, in fact, our monetary system is based on gold. Gold is the standard. Silver is used only as a subsidiary coinage, for the convenience of the people. It is issued in the first place in small quantities; and, in the second place, it is a legal tender, in the payment of debts, to the amount of only ten dollars. For any debt above ten dollars the debtor can demand gold or its equivalent. Used in this limited way, it makes very little difference whether the silver coins are at the ratio of 15.98 to 1, or of 31 to 1.

What the Democratic platform proposes is quite a different matter. It proposes to coin silver at the ratio of 16 to 1; that is, it proposes to issue a silver coin worth about 53 cents and to stamp it \$1; or, in other words, it proposes to brand the white metal with a lie on the face of it. It proposes to oblige the Government to tell the lie and place under it its own countersign. This is establishing untruth by law. If the platform went no farther the case would not be so bad as it really is. But the platform does not stop here. Having made its cheap dollar it would oblige every debtor to accept, to meet his claim, the fifty-three-cent dollar to cancel an obligation for one hundred cents. That is to say, the platform would make the depreciated silver dollar a legal tender for all debts. It would be an *ex-post facto* law, retroactive, changing the values in past obligations. Besides this, the coinage of silver is to be "free and unlimited." At present no private coinage of silver is allowed; the Government purchases whatever is needed to be used in subsidiary coinage. When individuals were allowed to bring silver to the mint on their own account, the mint made a charge in the shape of seigniorage. The new order would be to allow any one to bring silver bullion to the mint and have it coined into dollars and the fractions of dollars without any charge for mintage. But the most astounding proposal of all is the issue of this baser money in

unlimited quantities. Of course, under this rule, the largest quantity possible would be coined; for the mint would appreciate every man's money nearly one-half. Out in the markets he could obtain for his 371.50 grains of silver only 53 cents, but the mintage would make that 53 cents equivalent in debt-paying to one hundred cents. One can readily see that gold would have no chance in such a competition. Gold would at once retire, and we should have cheap silver in place of our present gold standard. The process would be to Mexicanize the currency of our country in a day. The process, too, would scale down all debts about one-half. On whatever side we look at this silver scheme, it seems to be a huge governmental swindle. It is one of the greatest cheats ever proposed by a political party.

Afro-American Women in Council.

FOUR years ago the League of Colored Women was organized in Washington, to promote the educational interests, both literary and industrial, of the sex and the race, and to discuss plans looking to the general betterment of the Afro-American people. Branch leagues have since been formed in several States, and have proved exceedingly useful in unifying and directing the various ameliorating efforts that have been undertaken. Last week the first national convention of these leagues was held in Washington. It was well attended—some of the delegates coming from places as remote as Kansas City and Denver—and the exercises, which were continued through three days and consisted of addresses, discussions, resolutions, etc., usual to such gatherings, were conducted with such propriety and evinced such thorough familiarity with the great problems which confront the colored race and such sound judgment as to the wisest way to grapple with them, as to produce a most grateful impression upon all who attended the meetings. Prominent among the speakers were Mrs. Helen A. Douglass, widow of the late Frederick Douglass, ex-Senator Bruce, Bishop Arnett, Bishop Grant, Dr. Rebecca J. Cole of Philadelphia, and Mrs. Helen A. Cook, who was re-elected president of the League. Among the greetings received were expressions of sympathy and good will from Lady Henry Somerset and Miss Frances E. Willard. Those devoted friends to the Negro race—Mrs. Harriet Beecher Stowe, John Brown, Kate Field, and John Boyle O'Reilly—were affectionately remembered in special tributes. Papers on "Woman in the Profession of Law," "Woman as Nurse and Physician," "Woman in Journalism," "Woman as an Educator," "Woman in Business," were read by colored women who had achieved success in these several lines and who gave good practical advice to younger members of their sex who were attracted to these higher spheres of activity. In appropriate resolutions the work of the Woman's Christian Temperance Union was warmly endorsed, lynchings were denounced, and the passage of laws requiring counties to pay large fines to the State and full indemnity to the families of persons lynched was advocated; the work of Atlanta University in collecting statistics in relation to the sanitary and social conditions of the life of colored people living in large cities, with a view to relieve alley and tenement-house life from attendant dangers, was commended; the formation of women's exchanges was encouraged; the John Brown Monument Association was endorsed; and protests were made against unfair and unchristian discriminations against colored people in cars and hotels. The statement was made by one of the speakers that there are now 1,000 college-trained colored ministers of the Gospel pursuing their calling in this country, and that the taxable valuation of property owned by colored people in the United States is estimated at \$264,000,000. That this race, in spite of social proscription and unjust impediments, is steadily rising to a high plane of development and usefulness, and that its women are coming to the front as a leading factor in this great uplift, was made clearly apparent to those who attended the sessions, or read the newspaper accounts, of the first meeting of the National League.

The Northwestern As An Apologist.

THE *Northwestern Christian Advocate* is, in many respects, the most welcome and acceptable exchange that comes to our table. The pen of the editor, in pertinency, comprehensiveness and virility, has no superior in the church. It is usually dignified, courteous and fraternal. There is a grave exception, however, to its usual character in its last issue. Under the caption of "Telling the Truth," it devotes nearly a column to a paragraph taken from ZION'S HERALD of July 8, in which, for urgent reasons, we made brief reference to "Our Staff Correspondents," and explained and defined the important service which they are rendering the readers of this journal and the church. The *Northwestern* distinctly attempts to depreciate our correspondents. As a sample of the unhappy statements of our contemporary we present the following paragraph:—

"Correspondence, except perhaps from foreign countries, is growing obsolete. Any significant event in America is telegraphed from one end of the continent to the other, and read in the daily papers at every breakfast-table in the land. 'Letters' from cities other than that one

in which the letters are printed are quite sure to abound in items which have been recorded long previously in the papers of our church printed in their respective cities, and when they are alluded to by the average letter-writer, the revelation must be condoned through some reconstruction or reinterpretation which may not have seemed best to the paper printed in the city in which the event came to light. The letter-writer must often 'make hay out of short grass,' and the temptation to inject a flavor a bit foreign is sometimes irresistible."

"Correspondence obsolete," forsooth! When? Where? How could the usually well-poised editor of the *Northwestern* make such a mistaken declaration? For instance, we chance to open the *Christian Advocate* of New York for July 15, just after reading the strange assertion above, to find in that single issue a "Philadelphia Conference Letter," "Central Pennsylvania Letter," "Baltimore Letter," "The Pacific Northwest" letter, and an "Iowa Conference Letter." The *Congregationalist*, one of the best of religious journals, makes the letters from its "staff correspondents" in New York, Chicago, and other leading centres, a distinctive and leading feature of each issue. The same is true of many other representative religious journals.

The *Northwestern* says: "Any significant event in America is telegraphed from one end of the continent to the other and read in the daily papers at every breakfast-table in the land." How many, think you, of the *Northwestern's* and ZION'S HERALD's readers open the daily paper at the "breakfast table"? Even if our constituency did as a rule read the daily papers at the "breakfast table," how much would they learn of the doings of Methodism at Chicago? If some striking event were telegraphed, it would be in the briefest way, and (witness the report of the proceedings of the last General Conference) would be most likely unreliable and misleading. Does not the *Northwestern* know full well that from a fatal inability to apprehend our Methodism and report its doings accurately, it is unsafe as a rule to follow the daily press in any reports made of important occurrences in our denomination? How much would our readers know of Chicago Methodism if we left them to obtain information from the daily press at the "breakfast table," or from what we were able to glean for them from the same source? Practically nothing. There is absolutely no other successful way of keeping our readers in touch with what is taking place in the great centres of activity in the church except through well-selected and properly-directed correspondents. That was the one important fact which we intended to state in the editorial in question.

Compelled to speak in defense of our staff correspondents because of misleading, unjust and specific criticisms visited upon them by officials in the church, we said:—

"Our correspondents are instructed to write in commendatory terms if facts warrant; but in conscience and for the good of the church they feel that righteous criticism is demanded, they are requested to freely express their convictions. If this were the general practice in Methodist journalism, very much would be done to correct the high-handed ecclesiastical abuses which so greatly scandalize the church."

This is the declaration which arouses the *Northwestern* to become an apologist, and it relieves itself in the following peculiar utterances:—

"We are not informed concerning the 'high-handed ecclesiastical abuses which scandalize the church,' and which a correspondent is exclusively ordained to rebuke. At any rate, we cannot understand why Boston is entirely delivered from these scandalous abuses, and why other cities abound in that which Boston's correspondents are commissioned to abate. While we concede entire sincerity to all such correspondents, we yet cannot understand how their perceptions are so improved and their courage so assured that they are the only hope of the cities from which they write. If it is suggested that they do not profess to tell more truth than is morally evolved otherwise in their respective habitats, it yet is not clear why they need special instructions on the subject. When an officer of the church is guilty of 'high-handed ecclesiastical abuses which scandalize the church,' he ought to be personally rebuked, and his acts disavowed. No editor unless he were hopelessly craven would stint his condemnation of the official concerned."

The inference which the average reader is expected to make from the above statement by the *Northwestern* is to the effect that it knows of no ecclesiastical abuses in the church, but if it should learn of any it would hasten to condemn them. We do not know how to explain such an assertion, and therefore leave the explanation to our honored confrères. But can he be unaware of actual conditions in the church? Does he not know that open-eyed and representative laymen as well as ministers throughout the whole connection are feeling intensely concerning "ecclesiastical abuses which scandalize the church" of which they have had personal knowledge? Does not the *Northwestern* know that the Methodist press has come to treat its officials with such generous and audacious consideration that these administrators of the affairs of the church feel that they are beyond the pale of critical judgment?

The *Northwestern* makes ZION'S HERALD claim for Boston immunity from such objectionable practices. We have never so said, never intended to be so understood. Such evils have existed and do exist among us, but we have done our best to correct them, never uttering a word of excuse, condonation or apology for the same. We will thank the *Northwestern*, rather than criticize it, if it will secure a Boston correspondent and give to him the identical instruction that we have given to our Chicago correspondent.

We are pained to write these, the first lines of protest, for eight years, against the editorial

utterances of the Northwestern. We believe that it will see, upon reflection, that there is a more excellent way to serve the church.

Personals.

— Bishop Newman will reside at both Los Angeles and San Francisco, dividing his time between the two cities.

— Rev. George Adam Smith says that Maurice had more social influence in England than any preacher of this century.

— Prof. George T. Morris, S. T. D., of Boston University School of Theology, has received the degree of LL. D. from Taylor University.

— Before setting forth on his South African trip, Bishop Taylor executed a deed of transfer to Bishop Hartzell of all his African mission property.

— Rev. Julius Soper, D. D., of Japan, who is now at Carlisle, Pa., expects to return to his missionary post and work about the middle of September.

— Rev. C. L. Nye, at Perry, Iowa, is rejoicing over the reception of 150 converts, partial fruits of a union revival meeting in the town in which 500 professed conversion.

— It is expected that President George E. Reed, of Dickinson College, will supply the pulpit of Tremont St. Church, July 26; and Chaplain Milburn, of the U. S. Senate, Aug. 2.

— The venerable Joseph Longking, author of "Longking's Notes on the Old and New Testaments," will be ninety years old, Sept. 3, and is now living in quietness at Hartford, Conn.

— Rev. L. J. Hall, of Canyon City, Colorado, has resigned the chaplaincy of Colorado State Penitentiary, and has been appointed to the same position in the Connecticut State Prison at Weathersfield.

— And now Boston University loses in ex-Gov. Russell another member of its board of trustees. It is but a few days since we reported the death of Hon. Luman T. Jeffs and Mrs. Mary B. Claflin, also trustees.

— W. A. Heidel, formerly professor of Greek in Illinois Wesleyan University, and for the last year doцент in ancient philosophy in the University of Chicago, has been appointed professor of Latin in Iowa College, Grinnell.

— Rev. A. C. Wright, who has had five years' experience and training in our missions in China, but who has been on a visit to this country, will return early in August. He was married last week to Miss Hattie W. Kelley, of Windsor, Mo.

— The Golden Rule, announcing the presidency of Bishop Nind over the Epworth League, comments: "We give the right hand of fellowship to him, and rejoice that a man of such marked ability, deep piety, and sweet and brotherly spirit is to lead the organized young people of the Methodist Episcopal Church."

— On Sunday, June 28, Dr. Alexander MacLaren completed the fiftieth year of his ministry. Preaching in the morning to a large congregation at Union Chapel, Manchester, he took for his text the words, "Fellow-helpers to the truth" (John 3: 8). In the course of an interesting reference to the past fifty years of his ministry, he stated that this was the text from which he preached his first sermon, on Sunday, June 28, 1846, at Southampton.

— Rev. J. Fred Helms, who has filled the editorial chair of the *Baltimore Methodist* for the last three years, has tendered his resignation, to take effect Jan. 1, 1897. He will return to the pastorate at the session of the Conference next March. His many friends will regret his retiring from a position he has filled with ability. To him the pastorate is a more inviting field. During his incumbency of this position he has wielded a bold and fearless pen against wrong-doers.

— We are gratified to learn that Presiding Elder Baas has secured the transfer of Rev. C. H. Smith, of the Dakota Conference, to fill the vacancy caused by the resignation of Rev. C. E. Beals, of Phenix. Mr. Smith is secretary of his Conference, and comes well recommended by those who know him. Mrs. Smith—well known in the religious press as Lanta Wilson Smith—is sister to Mrs. Rev. H. W. Brown, of Stoughton. They will begin their work at Phenix about August 1.

— Rev. Peter M. MacDonald, D. D., pastor of St. Andrew's Presbyterian Church, this city, who died so suddenly last week of heart failure, was a man of fine attainments and possessed of an earnest evangelistic spirit. He was particularly interested in the young people of the Province who sought this country for a home, because he himself was a native of one of them. His theological education was received at Boston University, to which he was deeply attached, and in which he often expressed the purpose to establish a scholarship.

— A pretty wedding took place at the home of Hon. Americus Welch in East Blackstone, July 15, when his daughter, Miss Maud, was married to Rev. John Richards, pastor of the Methodist Church in Beaver Falls, N. Y. The bride has been very active in the social and religious work of the East Blackstone Methodist Church, where she will be greatly missed. Mr. Richards is a native of Wales, and has received his education across the sea, with the exception of two years of special work in Boston University. While pursuing his studies in Boston he preached in East Blackstone, where he first made the acquaintance of Miss Welch. A large num-

ber of relatives and friends attended the wedding, and the presents received were numerous and valuable. The ceremony was performed by a college acquaintance, Rev. Arthur Dechman, of Uxbridge, assisted by Rev. W. S. Smithers, of Hardwick, Vt. The happy couple left in the evening with the best wishes of all for a short trip to the Thousand Islands.

— Rev. Dr. Isaac Crook has been elected president of Ohio University, Athens, Ohio. The *Western*, in referring to his election, says:—

"This will bring back to his native State a man of exceptionally high standing as a minister and scholar. Dr. Crook was for many years a leader in the Ohio Conference, occupying its best pulpits. Later he served important churches in Minnesota, Illinois and Kentucky. He came to the Nebraska Wesleyan from the University of the Pacific, and retired from the latter in June, owing to its depressed financial condition."

— Announcement is made, as we go to press, of the death of Bishop Arthur Cleveland Coxe, of the Episcopal Diocese of Western New York, who died suddenly of nervous prostration, July 20, at the Clifton Springs Sanitarium, N. Y., where he had been spending a few days. He was about to leave for his residence in Buffalo, and just before taking the train he was stricken with a fainting spell from which he did not revive. His wife was with him at the time of his death. He was seventy-three years of age, and was eminent as a preacher, writer and administrator of the affairs of the church.

— In the interest of the many friends of Rev. L. P. Cushman, D. D., whose illness was recently announced, we publish the following note written by his daughter, Miss Clara, from Walnut Hill, July 16:—

"I cannot say that father is improving. The doctor gives us little hope of his recovery. He knows us all, and he does not suffer. We are so thankful for this. He who has given us so many long years of sunshine is with us in the shadows. We love him and trust him. We know it is all right. 'To doubt would be disloyalty.' The people are very kind and generous. The board voted to continue his salary and supply the pulpit for the summer, so we have no anxiety about moving for the present, and we believe our Father will open up a way for us in the future."

Later, under date of Monday, Miss Cushman writes: "I am so glad to tell you we think father seems a little better yesterday and this morning."

— Rev. John T. McMahon, presiding elder of Kumaon District, North India Conference, whose death was recently reported, went to India in 1870, immediately after his graduation and being ordained. He entered the work at Roy Bareilly, east of Lucknow, where he continued to labor, carving out his own plans, for ten years. At one time he resigned his salary in an attempt to influence by example others, especially his native brethren, to the uttermost dependence on indigenous resources. In 1881-3 he served at Paori in the sub-Himalayas. In 1884-5 he was in America, returning to India in 1885. He was fifty-three years old. Mrs. McMahon was with him in India. He leaves five sons, two of whom have just completed their course in Lima Seminary.

Brieflets.

"New England Camp-grounds and Camp-meetings" are critically and comprehensively treated in this issue, beginning upon the third page.

A good idea of the prosperity and steady growth of Michigan Methodism may be inferred from the fact that about forty young men join the two Conferences in the State every year.

The total expense of the last General Conference was \$62,865.33. The collections from the Conferences amounted to \$63,113.72. The receipts for rent of boxes and chairs at Cleveland was \$1,675.15, leaving a credit balance of \$2,104.57.

The Transcript of this city, referring to the death of Dr. Peter MacDonald, says:—

"It is not at all surprising that death should follow the preaching of three sermons on so hot a day as Sunday was. One sermon, and a very short one, is all that should be expected from any clergyman during the heated spell, and one sermon is all that any preacher should be permitted to deliver while the mercury ranges in the nineties."

It is reported that the messenger who carried the news to the Khalifa at Omdurman that his army had been defeated at Firket was immediately put to death by crucifixion. The Khalifa announced that the same fate as that which befell the messenger would be imposed upon any one who mentioned Firket in his hearing. That is a brutal and barbarous practice indeed which thus puts to death the innocent messenger of ill news. And yet, in so doing, the Khalifa only yielded to a natural instinct and purpose. The bearer of ill tidings is doomed, as a rule, to very ungracious treatment. Let the minister bear to parents the intelligence that the son or daughter is in moral peril, and in most instances the messenger incurs the perpetual dislike of the parents. Tell the innocent young lady that the young man whom she is encouraging is a profligate and a libertine, and in most cases she is ready to slay her informant. Tell a friend tenderly and wisely of the faults that limit his usefulness and discount his successes in life, and his first impulse is to fly in anger upon his adviser. It is a curious no less than a lamentable and discouraging fact to which we call attention.

The *Epworth Herald* also asks: "Who is 'Metropolitan' of ZION'S HERALD? That is what the brethren in and around New York would like to know. It is hinted that the correspondence may be a sort of composite affair—the work of two or more individuals."

Rev. W. I. Ward, of East Weymouth, writes under date of July 20:—

"Yesterday was observed by us as missionary Debt-paying Day. Since we are a week ahead of time, we thought it right to set a good pace. At the rate of 8 cents per member, which the secretaries tell us would pay the debt, our apportionment would be a little over \$21. But we raised \$50, and had a good time doing it. At this rate the whole church would give a half-million dollars. Let us hope she will do it."

Baldern have we read a contribution that has so deeply moved us as that written by President Warren, which appears in the next column. It was received too late for insertion anywhere else in the paper; but so important did it seem, that we made space for it on the editorial page rather than delay its publication. We bespeak for it a careful and prayerful reading. We defer comment, preferring that it shall stand alone in its first impression upon the reader.

The Methodists of Buffalo tendered a farewell banquet to Bishop Mallalieu on the evening of July 14. There was a large attendance and a generous and affectionate expression of appreciation. The *Christian Uplook* of Buffalo, in noticing the event, says:—

"He has been in the truest sense a chief shepherd of the flock, visiting the homes of the pastors, giving words of counsel and cheer in time of need, responding gladly to calls to preach in the weakest churches of the city, and in various ways making all feel his kind and brotherly care. Bishop Mallalieu has done much, during his brief residence in Buffalo, to raise the episcopal standard in the estimation of our people."

Bishop Mallalieu's address is now Boston.

In order to enlarge the perspective for our readers, we have selected a correspondent for the great Pacific Northwest. His first communication, which is very interesting, will be found upon the second page.

Miss Frances H. Tribou sends the following important correction:—

"In the Outlook for the present week appears the statement that no man now living can read Eliot's Bible. At the Mohonk Conference in 1894 Bishop Whipple says in an address concerning a similar statement: 'I read the other day that there was but one man who could read Eliot's Bible. That is a mistake. It can be read by the Oldways of Minnesota.' This address is published in the Twenty-sixth Annual Report of the Board of Indian Commissioners for 1894."

In the interest of the many who are seeking for a delightful but inexpensive "outing," we call attention to an excursion planned by Rev. F. B. Graves, a notice of which may be found on page 13. Every hour of the five days in question may be filled with joy and physical exhilaration.

Governor Wolcott is showing in many ways the qualities of able, high-minded and broad statesmanship. This appeared conspicuously in the speech he made last week at the McKinley ratification meeting, especially in the following paragraph:—

"As during the dark days from 1860 to 1865 there were thousands of men of Democratic affiliation who refused to follow the Democratic Party in that great struggle, and became what were known as war Democrats, because in the ranks they stood shoulder to shoulder in the blue uniform with the Republicans, so I believe that in this great struggle that confronts us now there will be thousands of honorable Democrats who will refuse to imperil the financial honor of the United States to follow the motley crowd that has led the way into that cave of Adulm. I say that these men who have cast aside for the moment the organization of their own party, because in their minds the prosperity and honor of the country rise above that, I say they will find a welcome in working shoulder to shoulder with us; if not beneath the blue uniform, at least it will be beneath the stars and stripes."

Hon. George O. Robinson, president of the Methodist Publishing Company which is responsible for the *Michigan Christian Advocate*, in his annual report to the Company, after noting a slight decrease in the subscription list and receipts for advertising, says:—

"The General Conference took no action last May that was adverse to our semi-official relations; indeed, there was a growing sentiment in the committees of the Conference that it would be wise for the church to adopt the semi-official basis which the *Michigan Christian Advocate* sustains for many of the other official organs of the church, thereby leaving them dependent for their patronage and support, as well as management, upon their local constituency."

Mr. Robinson was an active and influential member of the late General Conference.

We are indebted to Hon. Horace G. Wadlin, chief of the Bureau of the Statistics of Labor, for a copy of the "Population and Statistics of the 1895 Census of the State of Massachusetts." The various tables show several phases of the population. In one series the villages are given by towns, and in another the villages and towns are given alphabetically, with tabular analysis. Then follow the censuses of the population from 1785 to 1895. The first enumerations were made by the colonial government; then follow those of the United States every ten years, and those of the State between the federal censuses. The date of each town's establishment, its original boundaries and later rectifications of the town lines, are given, with the number of the population at each census, state and federal. The country towns grew slowly

until the first half of this century, when they began to increase rapidly; but the opening of the railroad era about the middle of the century caused a decline which is still going on in favor of the cities and centres of industry. The growth of Boston is traced in both the old city and the annexed territories.

Is It Not Ominous?

An Epistle General to the Methodists of New England, Lay and Clerical.

President William F. Warren.

DEAR FRIENDS: Did you notice with suitable pride and joy the fact that our Boston School of Theology was permitted to graduate this year the largest class in all its history? Did you count up the long line of names, and gratefully think of the new enthusiasm and force and skill which those eight and thirty young men of highest training would carry out into the missions and home-pastorates of the church? Did you read with care in the *HERALD* of June 10 the personal data touching their places of birth, their preaching places, their previous college courses, etc.? No doubt you did, and no doubt you felt a fresh impulse to congratulate the mother of our theological seminaries on the fact that in this one class were found natives of four different foreign countries and of eleven American States outside of New England. It was a source of just pride to you that your New England school should show such a far-reaching power of attraction.

As a New Englander from the earliest beginnings of his American ancestry, the present writer naturally shared in all this pride and grateful joy. But he dwelt upon the facts a little too long. He discovered what filled him with sorrow and alarm. He found that though far-away Kansas and Indiana and West Virginia had each sent a son to make up this class of thirty-eight, Maine had sent not one. What means this, ministers and Methodists of Maine? Then he found that while far-away Iowa, and Pennsylvania, and Minnesota, and Illinois had sent each two of their sons to make up this class, neighboring New Hampshire had sent not one. Then he found that while Maryland and New York had sent three each, neighboring Vermont had sent not one. Then he found that while Michigan had sent four, neighboring Rhode Island had sent not one. Then he found that while distant Ohio had sent thirteen, neighboring Connecticut had sent not one. Most astounding and inexplicable of all, he found that Massachusetts—proud home and guardian of the school itself—had sent not one! The roll-call was complete, and not one son of New England had answered to a name.

Ministers and laymen of New England Methodism, here surely is food for sobering thought. Do not content yourselves by suggesting that probably this was an exceptional class. It is exceptional, but for that very reason it challenges attention. It compels the thoughtful to ask if New England Methodism is unconsciously allowing her old-time leadership in the church and in the fields of reform to pass to other hands. Is she growing content that her sons shall follow merely secular pursuits? Or, if they devote themselves to the Christian ministry, is she content that they shall be without that general and special training that shall fit them for leadership in the years to come? It is often said that Ohio is fast becoming the mother of our Presidents and Bishops. There can be no room for wonder at it, when to a single class in a University a thousand miles away she contributes eleven of her most gifted graduate sons.

It is to no unholy motive that I would appeal in this letter. I am wholly willing that the palm and the crown shall go to those who most merit them. But in my love for New England, and in my just pride in her history, I cannot be silent in the presence of such facts as the above. I covet for our New England boys a place beside the fathers, a share in that apostolate of righteous reform and religious progress which has given our portion of the country world-wide honor. I covet for them the educational advantages which shall fit them for participation in this apostolate. I covet for them parents and class-leaders and pastors who shall fire their hearts with enthusiasm for all that has been noblest and most beneficent in New England's past, and for all that latest learning and latest living can add thereto.

Brethren of Maine, send us eleven of your choicest sons for our next entering class; and you of New Hampshire at least as many; and you of Vermont, and you of Rhode Island, and you of Connecticut—why not? And, brethren of Massachusetts, how many ought you to send? Lift up your eyes and behold the world-wide whitening fields before you make answer.

There is reason to fear that our fundamental trouble lies farther back than the door of the Theological School. We cannot put the proper number of duly qualified candidates into our School of Theology until we put two or three times as many young men into our colleges. And before we can properly populate our colleges, we must send five or six times as many into our Conference academies and other preparatory schools. Of late years our academies and colleges have not grown in due proportion to our numerical increase as a church in the New England States. We need a new and united campaign effort that shall reach every family, every Sunday-school, every Epworth League, every quarterly conference, every pulpit, every presiding elder's closet. Shall we not have it?

The Sunday School.

THIRD QUARTER. LESSON V.

Sunday, August 2.

3 Sam. 9: 1-13.

Rev. W. O. Holway, D. D., U. S. N.

DAVID'S KINDNESS.

I. Preliminary.

1. Golden Text: *Be kindly affected one to another with brotherly love.*—Rom. 12: 10.
2. Date: About B. C. 1040.
3. Place: JERUSALEM; LODBAR, east of the Jordan.
4. Connection: The enemies of Israel subjugated (3 Sam. 8: 1-16).
5. Home Readings: *Monday*—1 Sam. 9: 1-13. *Tuesday*—1 Sam. 20: 11-17. *Wednesday*—1 Sam. 20: 35-42. *Thursday*—2 Sam. 18: 24-30. *Friday*—Prov. 17: 1-18. *Saturday*—Job. 29: 1-18. *Sunday*—Eph. 3: 2-18.

II. Introductory.

Having completed the organization of his kingdom, David had leisure to turn to personal and domestic matters; and his generous spirit prompted him to inquire if there were surviving any member of the house of Saul to whom he might show kindness—"the kindness of God"—for Jonathan's sake. His covenant with his dead friend was limited to the children of the latter, but David's magnanimity was willing to take in the whole household of his bitterest enemy. An old servant of Saul was found—Ziba by name—who, since his master's death, had acquired a fortune and reared a family of fifteen sons. The king's inquiry was referred to him. Ziba promptly replied that Jonathan had left a son, named Mephibosheth, whose obscurity was explained, in part at least, by his lameness, he having been crippled in early life by a fall. Further inquiries revealed the fact that he was being cared for by one Machir, the son of Amiel, who lived in Lodbar, on the east of the Jordan. The king at once dispatched a messenger to bring the unfortunate prince to Jerusalem. Our lesson records the interview. Mephibosheth prostrated himself before David with every token of submission and homage, evidently in fear of what might befall him from one who had suffered such hardships from his father's house, and who wielded now such undisputed power. His fears, however, were at once dispelled. In a few generous words the king assured him of his purpose to show him kindness, and added, more definitely, that the entire patrimony of Saul should be secured to him, with the privilege of eating bread at the royal table.

This magnanimous treatment was acknowledged by Mephibosheth with a second prostration, and an expression of wonder that so mighty a king should deign to trouble himself to "look upon such a dead dog" as lay before him. Arrangements were at once made to carry out the mandate of David. Ziba was summoned, informed of what had been done, and appointed steward of the estate of Saul, to collect its revenues, and attend, with his sons and slaves, upon Mephibosheth, who henceforth enjoyed the privileges of a king's son, and sat at the royal table. He had a son, whose name was Micha. "Through him," says Gelkie, "the family rose to a numerous posterity, noted for their many sons and grandchildren; one of them, in the eleventh generation, boasting of sons as 'mighty men of valor, archers,' like their ancestor Jonathan. The race of Saul must, therefore, have been prominent even after the exile."

III. Expository.

1. Is there yet any . . . of the house of Saul? Apparently David knew nothing about Mephibosheth—was unconscious of his existence even. The lad was only five years old when his father Jonathan, with the other sons of Saul, was slain at Gilboa; and David had then been in exile for six years. Even had Mephibosheth been disposed to assert a claim to the throne after the murder of his uncle Ishbosheth, his physical infirmity would have deterred him. He appears to have been the sole male survivor of his house. For Jonathan's sake.—Jonathan had been dead for fifteen years; and over twenty years had passed since David had sworn to him that he would never "cut off the kindness of the Lord" from his "house" (1 Sam. 20: 15). The oath made to his friend had not been forgotten. He was willing even to extend its provisions to "the house of Saul."

He had received great unkindness from the house of Saul. Saul had sought his life; Ishbosheth had set up a rival kingdom; Michal had recently scorned his religious joy. Only Jonathan had acted well. The seeds of friendship sown by Jonathan now produce fruit (Biblical Museum).

23. A servant . . . Ziba.—He had been a faithful follower, or slave, of Saul, and had greatly prospered since his master's death; he had now fifteen sons and twenty servants (slaves). That I may show the kindness of God unto him—the expression which Jonathan himself used in the oath which he de-

manded of David. Various interpretations are given of this expression—"kindness shown in God and for God's sake" (Kell); "a very great kindness, an everlasting kindness" (Cook). The meaning probably is, such unselfish and patient kindness as only God displays. Gray observes: "Any great or lasting thing was called by the Hebrews a thing of God: e. g., 'a tree of God'; 'a mountain of God.'" Jonathan hath yet a son . . . lame.—In the flight from Gilboa which followed the tidings of the fatal defeat at Gilboa, the nurse of the young Mephibosheth had dropped him from her arms and crippled him for life (2 Sam. 4: 4). Eidersheim suggests that Ziba, on mentioning Mephibosheth, immediately told that he was lame, as if to avert possible evil consequences; so strongly did the Oriental idea seem rooted in his mind that a new king would certainly compass the death of the descendants of his predecessor.

4. In the home of Machir, the son of Amiel, in Lodbar.—Lodbar has not been identified. It is supposed to have been east of the Jordan, and not far from Mahanaim, Ishbosheth's capital. Machir, the protector of Mephibosheth, appears to have been a generous and wealthy man of the tribe of Manasseh. He was afterwards a liberal benefactor of David, when the latter fled from Absalom.

This Machir appears to have been a very generous, free-hearted man, and to have entertained Mephibosheth, not out of any disaffection to David or his government, but in compassion to the reduced son of a prince, for afterward we find him kind to David himself when he fled from Absalom. He is named (chap. 17: 27) among those that furnished the king with what he wanted at Mahanaim; though when David sent for Mephibosheth from him he little thought that the time would come when he himself would gladly be beholden to him; and perhaps Machir was then the more ready to help David, in recompense for his kindness to Mephibosheth (M. Henry).

5, 6. David sent and fetched him—an unexpected summons to quit his obscurity and encounter the publicity of court life, which he was too young to understand when the fatal event occurred which led to his concealment. Mephibosheth—elsewhere called "Meribbaal" (1 Chron. 8: 34), which means, "destroyer of Saul"; while Mephibosheth means "destroyer of shame." He was about twenty years old at this time. Fell on his face—an act of obeisance probably all the more affecting because of his physical infirmity. Doubtless, too, this summons before one who had received such harsh treatment from the family which he represented caused some trepidation. Behold thy servant.—He is willing to propitiate the favor of David by acknowledging himself his "servant"—his slave.

Mephibosheth's misfortune appears to have had a depressing influence on his character. He can never forget that he is a poor lame slave (3 Sam. 19: 26), and unable to walk; a dead dog (9: 8); that all the house of his father were dead (19: 28); that the king is an angel of God (19: 27), and he his abject dependent (9: 6, 8). He receives the slanders of Ziba and the harshness of David alike with a submissive equanimity. This is one view of his character. Another represents him as treacherous at the time of Absalom's rebellion, plotting for his own elevation to the throne of Israel. There certainly was treachery somewhere between Ziba and Mephibosheth (Cook).

7. Fear not.—The concealment in which Mephibosheth had thus far lived indicated a sense of personal peril. Eastern usurers make short work with the family of those whom they supplant; and to one of Saul's house David must have seemed a successful and probably hated usurper. Will surely show thee kindness—a promise that relieved his fears. For Jonathan's sake—whom the son probably resembled, in features at least. David showed himself generous, as well as faithful to his vow. Will restore thee all the land of Saul—the private estate of the late king, which had "either fallen to David as crown lands, or had been taken possession of by distant relations after the death of Saul" (Kell). Eat bread at my table—magnanimous behavior, seeing that David had been driven from Saul's table in peril of his life.

On this last clause the Cambridge Bible thus comments: "A common mark of honor in Oriental countries (see 1 Kings 2: 7; 2 Kings 18: 29). The physician Democedes, who cured Darius, was made a member of the king's table" (Herod. 3: 123); and "Histias of Miletus was invited to come up to Susa, and be Darius' 'meat-companion' (Herod. 5: 24)."

8. Bowed himself (R. V., "did obeisance")—repeating the act, before uttering any reply. Such a dead dog as I am?—He chooses a simile which, to an Eastern mind, expresses utter worthlessness and contempt. Kell terms it "the strongest deplorable hyperbole of unworthiness and degradation; for in a dead dog the vileness of a corpse is added to the vileness of a dog." Kell also suggests that there may have been some policy in this language, as though Mephibosheth had said: "I am weak and insignificant, and therefore cannot injure you. You need not fear in me a rival for your throne."

There is no more certain way to glory and advancement than a lowly dejection of ourselves. He that made himself a dog, and therefore fit only to lie under the table, yes, a dead dog, and therefore fit only for the ditch, is raised up to the table of a king; his seat shall be honorable, yes, royal; his fare delicious, his attendance noble. How much more will our gracious God lift up our heads unto true honor before men and angels if we can be sincerely humbled in His sight! (Bishop Hall.)

9, 10. Master's son—strictly, his grandson. Thou . . . shalt till the land.—By this appointment Ziba was made the steward of the entire estate of Saul—probably a considerable one—which he was to till in the interests of his new master. It does not appear that he had hitherto shown any special concern for Mephibosheth.

Quite likely this new arrangement, though acquiesced in, interfered with the independence which he had enjoyed since Saul's death. He played an unscrupulous part afterwards during Absalom's rebellion, and David, accepting his story, in a fit of impatience gave to him all the patrimony of Saul. On David's return to Jerusalem, Mephibosheth's representations led him to change his decision; one-half of the estate was given to Mephibosheth. Master's son may have food (R. V., "bread") to eat.—As Mephibosheth himself was to dine at the royal table, these words must refer to income rather than food, or to a proper provision for his household. The revenues from Saul's estate were to be collected for the lame prince, to enable him to maintain an establishment suited to his dignity.

One view held is, that Ziba was here summoned from the independent position he had held since Saul's death, and in which he had acquired his wealth, and remanded to his former condition of servitude. In this fact some find the motive for his conduct during the time of Absalom's rebellion (chap. 16: 3). But Josephus calls him one of Saul's freedmen. The difference this would make in Ziba's position would only be that, instead of paying in the fruits of the confiscated land to David, he would have to pay them to Mephibosheth (Cook).

11. So shall thy servant do.—Ziba promised to obey the king's command to act as steward of the estate which now belonged to Mephibosheth. The narrative is too condensed and ambiguous for us to determine whether he sincerely kept his promise. As for Mephibosheth, saith the king.—The translation here is imperfect. The verb reads, "he did eat," instead of "he shall eat." The words, "saith the king," are supplied by the translators, and may be omitted. The whole clause would then become an historical statement, ending the narrative. Taking the reading of the Septuagint, "at David's table," instead of "at my table," the rendering would be, "So Mephibosheth did eat at David's table, as one of the king's sons."

Here also we see that the "sure mercies of David" overbowed on the faithful and humble-minded in the family of Saul. Mephibosheth, the son of Jonathan, was admitted to partake in the royal prerogatives of David's son, and to sit continually at David's table; and so it will be with the Jews; when they are Mephibosheths in faith and humility they will be Mephibosheths in honor, they will be admitted to share in the glory of the true David in the church militant here and triumphant hereafter (Wordsworth).

12, 13. Mephibosheth had a son . . . Micha (R. V., "Mica"). There are no data for determining whether this son was born before or after this turning-point in his father's history. From this son came a numerous posterity. Servants unto Mephibosheth.—Ziba's sons and servants would give him a numerous retinue. Lame on both his feet—a seemingly needless repetition, except it be to impress the fact that the man's temper, and present position, and subsequent history, were intimately connected with his physical helplessness.

The time was to come when David would reap the reward of this kindness, and eat of provisions from this estate, secured to his friend's son (16: 1-4) (Gray).

IV. Inferential.

1. "Charity never faileth."
2. To love one's enemies is a difficult precept, but it ennobles him who practices it.
3. There are advantages attending a pious ancestry.
4. "It is good sometimes to bethink ourselves whether there be any promises or engagements that we have neglected to make good" (M. Henry).
5. The best kind of kindness to show is "the kindness of God."
6. Humility is always beautiful.
7. Humility leads to exaltation.
8. If David was moved to uplift poor lame Mephibosheth "for Jonathan's sake," what a divine uplifting may we not expect "for Christ's sake!"
9. Orphans and widows are to be remembered.
10. There is a Friend who is eager to restore all that have been forfeited by our sins, and to invite us to His table where we may sup with Him and He with us.
11. Bread cast upon the waters will be found after many days.

V. Illustrative.

1. Get not your friends by bare compliments, but by giving them sensible tokens of your love. It is well worth while to learn how to win the heart of man the right way. Force is of no use to make or preserve a friend, who is an animal that is never caught and tamed but by kindness and pleasure. Excite them by your civilities, and show them that you desire nothing more than their satisfaction. Oblige with all your soul that friend who has made you a present of his own (Bocartes).

2. It is very interesting to note that two of the most beautiful and romantic lakes in the world are also the most useful in every-day life. Thirlmere in the lake country of England, embowered among the lovely hills, whose shores have been trod by Wordsworth and Coleridge

and Lord North, is the water supply of the great city of Manchester. Loch Katrine, embowered among the highlands of Scotland, a poem in water, immortalized in story and song till it seems almost transfigured with a glory beyond its natural beauty and charm, is yet the source of the water supply of the city of Glasgow. The waters of these lakes flow down among the homes of the poor, cleansing the filth from the streets, bringing refreshment, cheer, comfort, cleanliness and health everywhere. So to every one who has the living water—and all the more if it is possessed amid wealth, culture, education, talent—is given the privilege of sending the living water in copious streams to the poor, the unfortunate, the lonely, the sick; to those who are perishing without the Gospel (Peloubet).

3. We do not know how long afterward, but probably earlier than it stands in the order of the narrative, the king protected Mephibosheth from a great danger. The land was visited with a famine for three years, the cause of which was declared by the oracle of Jehovah to be "for Saul, and for his bloody house, because he slew the Gibeonites." This massacre, in shameful violation of the oath of Joshua and the elders of Israel, was one of those acts of passionate zeal in which Saul tried to drown the remorse of his later years. In reply to David's offer of satisfaction, the Gibeonites demanded the lives of seven of Saul's sons. The king gave up to them the two sons of Saul by his concubine, Rizpah, and the five sons that Michal had borne to Adriel, to whom she was married when Saul took her from David. These seven were hanged by the Gibeonites on the hill of Gilboa, Saul's own city. They hung there from the beginning of barley harvest till the rains set in, though the law provided that, in such cases, the bodies should be buried by sunset. But Rizpah took her station upon the rock, with only a covering of sackcloth, to keep the bodies from the birds of prey by day and from the wild beasts by night, till the rain began to fall. Touched with her devotion, David caused their remains to be taken down and interred in the sepulchre of Kish at Zelah, together with the bones of Saul and Jonathan, which he transported from Jabesh-Gilead. The charge made against David of consenting to this deed in order to hasten the extinction of the rival house, is refuted by his treatment of Mephibosheth (Dr. William Smith).

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THE TEACHING OF SPEECH TO THE DEAF.

Rev. W. D. Bridge.

I WAS permitted professionally to be in attendance at the Pennsylvania Institution for the Deaf and Dumb, at Mt. Airy, Philadelphia, reporting the Annual Convention of the American Association to Promote the Teaching of Speech to the Deaf. The locale of the convention was most charming, in the halls of the State Institution for the Deaf, in buildings unsurpassed in elegance, equipment, costliness, and general adaptation to the work to be accomplished.

The attendance at the convention reached nearly three hundred of the most notable instructors of the deaf, and others, among whom were such distinguished men and women as Dr. Philip G. Gillett, of Jacksonville, Ill., the president of the Association, a most energetic and efficient educator of the deaf, and withal a loyal Methodist; Dr. A. Graham Bell, inventor of the telephone; Dr. G. O. Fay and Dr. Williams, from the Hartford Institution; Dr. R. C. Spencer, of Milwaukee; Miss Caroline A. Yale, on whom the worthy honor of LL. D. has just been bestowed, of the Clark Institution at Northampton, Mass.; Miss Sarah Fuller, of the Horace Mann School, Boston, Mass.; Miss Harriet B. Rogers, the first teacher of speech to the deaf in Massachusetts forty years ago; Prof. J. N. Jones, of Columbus, O.; Prof. Weston Jenkins, of the New Jersey School; Mr. J. N. Banerji, of Calcutta, India; Prof. M. Magnat, of Paris, France; Dr. Z. F. Westervelt, of the famous Rochester, N. Y., Institution, and secretary of the Institution; Enoch H. Currier, of the New York City Institution; Mr. A. L. E. Crouter and Mr. F. W. Booth, of the Pennsylvania State Institution; Prof. J. C. Gordon, of the Gallaudet College, Washington, D. C.; Prof. Robert Mathison, of Canada; and last, but not least, Miss Hannah M. Sullivan, teacher of the marvelous Helen Keller, who was the attraction of the entire convention. In addition to these few whose names I have given, there were scores of prominent workers in the education of the deaf from nearly every State in the nation from Maine to California—a distinguished and notable company of consecrated souls. The convention had many of the experts of the profession, and to listen to their papers and discussions was a valuable education to one not a novice in the lines of their work.

The convention was of ten days' duration, the morning and afternoon sessions being strictly devoted to the faithful consideration of the many subjects on the program, and the evenings being as sacredly consecrated to rest and recreation, the variety and quality being of the highest character.

The presence of distinguished instructors of the deaf from distant Calcutta and Paris as guests of the convention added much of interest and profit to the meetings, and from first to last the *esprit de corps* manifested was that of enthusiastic servants of science and humanity.

The red-letter day of the convention was Wednesday, July 8, the chief particular star being that wonder of wonders,

Helen Keller,

to whom allow me briefly to refer. The general features of this most remarkable young woman are known to the reading public—her birth in Alabama sixteen years ago; her becoming deaf, dumb and blind when but a trifle over a year in age; her untought existence till she was seven years old; the teaching her the elements of speech through the use of the finger alphabet and other tactual aids by Miss Fuller; and the placing her in the ever-loving and ever-devoted instruction of Miss Hannah M. Sullivan, of the Perkins Institution for the Blind, South Boston, Mass.

Miss Keller is just budding into womanhood, a young lady beautiful in person and spirit, gentle, sweet, appreciative, witty, sprightly, happy in disposition, and at once wins the hearts of all who meet her. For two years she has been in a private school for the deaf in New York city. She has become proficient in French and German as in many of the English branches. A little slow at first in mathematics as we are informed personally by her instructor, she has obtained, as he says, a "grip" on the science, and will now make remarkable progress; and in other branches, Latin, etc., she has made most commendable advancement. Miss Keller has read all the works written for the blind in the German and French raised letters, and those of nearly all the similar English works. Miss Keller is herself an author of no mean reputation, there being published from her pen several

booklets of beautiful thought and expression. She will enter this fall a private school in Northampton, Mass., to prepare herself as rapidly as possible to enter the Harvard Annex, Radcliffe College, where she hopes to graduate in due time.

As a specimen of Miss Keller's quietly expressed thoughts, in her customary sweet and beautiful language, we quote a few words from a note just come to our hand, which was the expression of her New Year's wish accompanying her own photograph as a gift to a friend. It was written off-hand, without the suggestion of thought or word from any source:—

"In my deepest, tenderest thought I wish you a happy and prosperous New Year. As a little token of my loving remembrance I send you with this note a picture of my teacher and myself, which was taken a few days ago in Pittsburgh. In it my teacher is reading to me and I am watching (when they do not fly too fast) the words as they escape from the wonderful language-box in her throat, and taking hold of them with my finger-tips as a magnet picks out the iron filings. And what curious things they are! One hardly knows what to do with them at first; but when we examine them closely we find they are as wonderful as they are curious—strange, transparent things, shaped and colored by the thoughts and feelings of those who send them forth. They are gay or sad, tender or harsh, humble or proud, despairing or hopeful, according to circumstances. Sometimes they are bent and twisted to express the evil that has somehow crept into the hearts of God's children. Occasionally they are radiant and beautiful, like splendid tropical birds. These are the gifts of the Great and Wise to the world of thought, and happy we if any of them find a sheltered nest in our hearts, for some day we shall find that our beautiful birds have laid golden eggs, from which, in due time, shall come Love and Wisdom and Happiness."

Miss Keller at the convention conversed in three languages, read at breathing ease the most rapid conversation of many persons by simply placing her fingers on the lips of the one speaking to her, talked to the many deaf people present with the utmost rapidity in the finger alphabet, recognized at once and called by name persons whom she had but once before met, but with whom she had simply shaken hands meeting them this time, and by request gave a brief address with audible speech to several hundred persons present on the subject of the benefits of teaching speech to the deaf. Having been invited to do this some weeks ago, she sat down at her typewriter on the 11th of June, and rapidly wrote out the address, which filled a page and a quarter of letter-size paper. She sent the same to Miss Fuller at once, and had never seen or heard this address till the hour when, with but a single change in the wording, she delivered it on the afternoon of July 8, *verbatim et literaliter*.

THE DUTY OF REST.

[Extracts from a sermon by Dr. LYMAN ABBOTT, from the text, "Oh, that I had wings like a dove! for then would I fly away, and be at rest."]

I AM sure we have all sometimes felt an experience which these words interpret. Our life-activities have ebbed away; we are weary; the grasshopper has become a burden to us, although we are not old; things that would scarcely bring any serious concern to our minds now bring tears to our eyes; we wish we had wings and could fly away and make our nest in the wilderness and be forever at rest. These experiences are themselves the communications of God that we need rest. He summons us to rest as truly as He summons us to activity. Rest is as sacred a duty as work. The Scripture bears its witness to this. In one clause of a sentence the Almighty says, "Six days shalt thou labor, and do all thy work;" in the same sentence He says, "But on the seventh thou shalt do no work." The duty of doing no work is as sacred as the duty of working. He who awakens us in the morning full of fervid activity, eager for toil, lulls us to sleep at night, weary with our exertions and longing to stop. Every night He says, "Come to Me and rest," and every recurring period of exhaustion repeats the invitation.

We know that vegetation needs rest. The winter is its sleeping-time; there could be no awakening buds in spring, no efflorescent beauty in summer, no ripened fruits in harvest, if there were no sleep in winter. The snow is God's coverlet that keeps nature warm. "He giveth His snow like wool." God tucks His little vegetable children in and gives them resting-places that they may be ready for life in the spring, which is the morrow.

We need these resting-times for our own best growth and activity—resting-times, not merely times of recreation, though we need those too.

Americans know how to do everything better than they know how to rest.

These rest hours God prescribes in His Word; He summons us to them by our own experiences; He requires us to take them by His providence; and we do not understand it. Every night He lays the obligation of rest on men; every seventh day He has put the obligation of resting in His Word, and written it in the very necessities of human nature; but, more than that, He often says to the busy man, who has been so busy that he has had no time to think, "You must stop." Suddenly He takes away employment from him, compels him to spend a little while in idleness, and the poor man does not understand that God is saying, "Stop and think." So He put His hand on Luther in the midst of the battle, when it seemed that Europe could not do without him for a single day, and shut him up in the castle at Wartburg, saying to him, "Stop and think." So He put His hand on Moses in Egypt, took him away from the people he would have delivered, carried him off into the wilderness, and compelled him to spend years there in quiet reflection. The men who have wrought great results have generally had these resting periods either conferred upon them or imposed upon them. In England Dr. Fairbairn would not be the leader in theological thought that he is if for twelve years he had not worked in a little country parish, thinking much and producing relatively little. Morse elaborated and perfected his scheme of electric telegraphy on an ocean steamer; and that is the one place where you cannot do anything unless you are a captain or a sailor. The quiet times are the fruitful times; and we do not know it. Invalidism is often man's opportunity for rest. God takes this woman out of her household, or this man out of his business, and says, "Lie on that bed for two weeks, and rest." If he only knew what he was put there for, only would stop and rest for those two weeks, he would come back to his life reinvigorated and refreshed, but all the time he is relating and struggling and worrying about the work he cannot do. When these hours come, and the Father and the Mother of us all takes us in His arms and says, "My child, rest a little while," let us learn not to struggle against Him, but to accept the gift, lay aside the work, and relieve ourselves from the responsibility, take the quiet hour, rest, and grow strong.

These rest periods—the night, the Sunday, the hour of invalidism, the vacation hours—these are the provided times when we are to gather life for future service; they are not wasted time, if we know how to use them. The Mill-race running its busy course calls back to the Mill-pond and says, "Oh, you lazy Pond! why are you idle? Go to work;" but the Pond replies, "If I did not lie here, there would be no Mill-race." The racing Raindrops call back to the Cloud above, "You lazy Cloud, lying there in the sky, why do you not come down and refresh the thirsty earth?" and the Cloud replies, "If there were no Cloud hanging in the heavens there would be no racing Raindrops." These hours of rest are the needed preparation, the accumulations of life, out of which grow its activities.

God help us to take rest from Him as the gift of His love, and so to use the rest that it shall recuperate our life; and when, at last, the long, deep sleep shall fall upon us, the grave shall not be as a nest in the wilderness where we shall rest forever, but only as a bed on which we lie down for a little night, with the glad awakening in the morning, and the restfulness of an eternal labor that is never toll.—The Outlook.

One, at least, of our pastors improved the occasion of the recent Children's Sunday to preach on kindness to animals. It seems to us a good thing to do. Humanity is certainly a part of Christianity. The law of kindness belongs to the law of God. The Golden Rule should not be restricted to the higher orders of creation. There are duties that we owe the brutes; and since these duties are by very many so little thought of, why should not the preacher occasionally open his mouth for the dumb and voice the claims of the voiceless who have no money with which to hire pleaders and no votes to give them friends at court? There is plenty of need for such discourse, plenty of Scripture passages suitable for a text, and plenty of illustrations to make it interesting. The children especially will not only listen well to such a ser-

mon, but will never forget it. Lasting impressions will be produced, making them more gentle and humane all their days. Whoever wants material for such an address can find it at the rooms of the Society for the Prevention of Cruelty to Animals, 31 Milk St., Boston.

A TWELVE POUND SALMON FROM LAKE SUNAPEE.

Mrs. Annie E. Smiley.

BEHOLD me seated on the front veranda of a brand-new cottage perched among the rocks on the shore of Lake Sunapee, and looking out over two miles and a half of watery front door-yard.

This front door-yard is not to be despised, in spite of the slighting remark of the presiding elder's daughter that "We ought to put out signs reading, Keep off the grass;" for here, within a hundred yards of our front door, the largest trout and salmon in this noted lake are always found.

Here it is that Jacob, the faithful fisherman, anchors his boat on the spot called "Jacob's well," or "Jacob's pork barrel," by the envious anglers who have not a touth of Jacob's patience and perseverance. I had thought in my ignorance, before coming here, that to draw these prizes from the lake was a daily and hourly occurrence; but only one six-pound salmon, attached to Jacob's hook, and pulled over the edge of the yellow boat with scant ceremony, had rewarded our patient watching for the first week of our sojourn. Of course many smaller fish were taken. The presiding elder unbent from his usual dignity enough to sit on the rocks and throw a line to the hungry black bass, in the intervals between his more serious fishing; and toothsome enough were these same black bass when fried a golden brown for breakfast.

But the great event of the week, the reward for hours of patient toil, came one perfect afternoon which followed three days of east wind and rain. You Boston people think you know what an east wind is; but wait until you see it drive the waves into white caps, like sheep before its lash, until you hear it "boom, boom," like minute guns through the night, and, in the morning, watch the stanch little steamer, "The Lady," as she buffets with the waves, and then you will know what an "east wind" on Lake Sunapee really is.

But the lake was still at last, with only a line of ripples, like scattered opals and rubies, that the storm had given as a peace-offering after its burst of sudden fury. A line of boats were anchored around "Jacob's pork barrel," and an air of expectancy was apparent, for the fish are always hungry after a storm.

Suddenly a flash of silver shot into the air, a light steel rod bent almost double, and the battle royal began. Loosing anchor and slowly paddling away from the other boats went the narrow, white boat, with a determined man standing in the stern, holding the slender steel rod, and following every turn of his powerful captive with a tense interest that blanched his face until it was almost as white as his boat. Three times we saw the captive beauty spring into the air, eagerly we watched the slow motions of the small, white boat, as its owner turned, and backed, and paddled, while the fish was being slowly tired out.

One hour and three-quarters the battle raged, without a moment's intermission, before the proud spirit of the kingly salmon was subdued, and the net was slipped under as fine a fish as ever came out of Lake Sunapee. Twelve pounds he weighed, representing six silver dollars, at regular Sunapee prices; and the lucky fisherman who landed him was given such an ovation as rarely falls to the lot of any man.

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CAMP-GROUNDS AND SERVICES.

(Continued from Page 4.)

Bishop Newman preached some of his great sermons on these grounds.

The meetings for this season are as follows: Adventists, June 27-July 5; Interdenominational Union (Dr. Bates, president), July 11-20; Christian Alliance, July 25-Aug. 10; W. C. T. U., Mrs. L. M. N. Stevens, president (21st anniversary), Aug. 11-12; Salvation Army, Aug. 15-24; temperance meeting (Francis Murphy, leader), Aug. 30-Sept. 4.

East Maine Conference.

East Machias.

Never in the history of this camp-ground was the outlook so encouraging as at the present time. The grove is one of the prettiest in Washington County, and by the addition of the acre and a half of land recently purchased, room will be had for better sanitary arrangements than ever before.

A Summer School for Teachers is to be held on these grounds beginning Monday, Aug. 17, and continuing ten days. The District Epworth League for the eastern section of the Bucksport District will be at this place Aug. 28 and 29; and the camp-meeting will open Aug. 31 and close Sept. 4. State Supt. of Schools W. W. Stetson, of Augusta, will have the care of the school, assisted by several prominent educators of the State, while the camp-meeting will be under the leadership of Presiding Elder Norton, assisted by the preachers of his district. Much interest is manifested in all of these services, and the outlook for a large attendance upon the meetings is good.

Foxcroft.

The Piscataquis Valley camp-ground, situated at Foxcroft about one mile from the beautiful villages of Foxcroft and Dover, is pleasantly laid out in an exceedingly pleasant place. There are a large number of pretty cottages, many of which are occupied several weeks before camp-meeting commences. This meeting is usually held eight days, beginning Monday and closing Monday. The attendance is quite large, especially on the Sabbath. The number on that day last year was estimated at four thousand. A fine tabernacle seating 800 and the Epworth League hall are among the expensive attractions and conveniences. New grading, new seats, and a new wire fence are the plus quantities this year. The Association is practically out of debt.

Littleton.

Littleton camp-ground is a child of the Hodgdon ground, born last year. It is situated seven miles north of Houlton, in the midst of a prosperous and growing country on the Bangor & Aroostook Railroad. Not less than \$5,000 were expended here last season. A tabernacle to seat two thousand persons was built, besides a stable, boarding-house, store, etc. About fourteen cottages were erected, and many more will follow this season. The to-be governor of Maine, Hon. Llewellyn Powers, purposes erecting a fine cottage here in the near future. The situation of this ground and of Piscataquis Valley is perfect. Nature and art have conspired, and are conspiring, to make them attractive.

THE CAMP-MEETING AS IT USED TO BE.

Rev. M. J. Talbot, D. D.

INSPIRED with zeal for the salvation of men, the early Methodists adopted every practicable measure to that end. Church edifices were too few and too small to accommodate the crowds that were attracted to their services. Their best available expedient was to "take to the woods," whither they went in "tent" companies, taking along their unconverted friends with the hope of winning them, by associated effort, in the quiet of the forest. Accommodations were primitive and luxuries scanty. Provisions were carried, ready cooked, from home. The little cookery required was accomplished over fires kindled outside, with the utensils suspended on crossed sticks. Beds were made of bunches of straw or boughs laid on the ground. The auditorium was sheltered by the trees, and seated with logs or rough boards supported by logs. The pulpit was a mere shed sufficiently covered to screen the preacher's head from sun or rain, and under its floor was the preachers' lodging place. Surrounding this was the circle of tents of white cloth, presenting

to the visitor a picturesque scene; and the social life here was full of animation and cheer, contributing to the health of both body and mind of the campers.

It is evident that slight value was placed, on these occasions, upon matters of personal comfort in comparison with the infinite importance of the spiritual concerns for which the people came together. The religious fervor began to flame when, on the first evening after setting up their tents, they gathered under the rude shelters to dedicate them as well as themselves to the Lord and His work. At once they renewed their consecration, and "laid on the altar" those of their companies who were unconverted or backslidden. With prayers, songs, shouts, and personal appeals, they kept up the contest till in numerous instances every person was gloriously saved.

With the like spirit were the sermons delivered from the "stand." Immediate results were expected, and a sermon that failed in this was regarded as a failure indeed. For the preachers these were grand opportunities. Many a man has made his reputation as a soul-winner or a preacher on such occasions. The scenery and conditions and the eager audiences were sources of inspiration, and the unconverted who were "under conviction" helped to lift him to a glowing fervor beyond his wont. There were giants in those days when the multitudes in all parts of New England hung on the lips of Joshua Soule, Wilbur Fisk, Timothy Merritt, Joshua Hall, Joshua Taylor, Lewis Bates, E. T. Taylor, Sam Snowdon, Bartholomew Otheman, Frederick Upham, and others, and wonderful works were wrought in places many of which are now occupied with the elegant and restful conditions of modern days.

Cottage City, Mass.

THE CAMP-MEETING OF TODAY.

I.

Rev. S. O. Benton, D. D.

THE camp-meeting of other days has gone from New England, and it can never be recalled. This is not because our people are less devout than formerly, but because of changed religious and social conditions.

Once very few persons ever thought of taking an annual vacation. Now, with almost all classes this is considered a necessity, and places are sought where the time may be spent to the greatest satisfaction. The camp-ground which does not offer some attractions beside its meetings is at a disadvantage in securing even the presence of our members.

Our fathers attended camp-meeting with a single purpose. This annual gathering was a great religious event. They went to be swayed by the spiritual impulses of the occasion, to pray for power and to wrestle for the salvation of sinners. Now the people go for rest and recreation. The religious services are usually considered only as an incidental feature, and sometimes not at all. Very naturally attendance at the meetings yields to convenience or pleasure.

The society tent with its close associations and its earnest spiritual exercises led by the pastor was an essential element of the old-time meetings. The family tent and the cottage have almost obliterated this distinctive feature. This change in the mode of living has done more, probably, than any other one thing to deprive the camp-meeting of the fervor and power which once characterized it.

We are also confronted with the fact that very few unconverted persons are brought within the range of the modern meeting. Hence the once familiar spectacle of scores of penitents seeking Christ in a single service is no longer possible.

What to do under these changed conditions is a question not easily answered. We gain nothing by ignoring facts nor by attempting the impossible. We may as well recognize that the old type of camp-meeting has had its day. To make strenuous attempts to reproduce the scenes of the past and to fail, is to expose the cause of Christ to ridicule and to humiliate the church by apparent defeat. We may as well

acknowledge that times and conditions have changed. This admission does not dishonor God nor argue any loss of real power. It simply announces that the best results for these days cannot be attained by the methods the fathers used successfully under other conditions.

Probably no new camp-meetings should be instituted in New England, but the grounds already occupied should not be hastily abandoned. Most of them afford a quiet retreat where families may tarry for a season with great advantage to health and spirits. They are less expensive than the more pretentious resorts, so that those whose means are limited may have here a comfortable summer home. At some of these grounds various attractions have been added, so that for a few weeks there is a large population in the vicinity. It is well worth while to keep these summering places under hallowing influences. A series of services including the Sabbath of the entire season will have a salutary effect in preventing them from becoming scenes of dissipation and worldliness.

The special meetings of the camp-meeting proper need essential modifications to adapt them to the changed conditions. Three sermons every day, with from two to four prayer-meetings, was once a very good arrangement, but it is not the best plan now. A morning hour for social worship in one or more places as may be needed, a platform meeting in the afternoon for the discussion of Christian and philanthropic enterprises, and a rousing gospel sermon in the evening, is an outline program for week days that is well worth consideration.

Fall River, Mass.

II.

Rev. C. W. Rowley, Ph. D.

THERE is very little left of the camp-meeting as it originally existed, except it may be in remote regions, far from railroads, in sparsely-settled districts. Yes, really the camp-meeting of today is such nominally merely. What a wonderful change! When we think of the great religious awakenings of twenty-five years ago, in connection with this institution, and then of the formal, cold and clique-serving gatherings of today, our hearts sink within us. The facts are, in the main, as a soul-saving institution the camp-meeting has had its day, unless conducted on a different plan in the future. The majority of those attending are there for recreation, and attend the services if they can find no more congenial entertainment. Most ministers go for a single day, preach their star sermons, and depart. Only a very few Christians attend the prayer services, and in some instances no such meetings are held. The preacher loads his heaviest gun for sinners, and behold! no sinners are there. They are on the lake or strolling in the forest. They say, "Why should we be at the services? They are not for us, but for Christians. It is a 'holiness meeting.' We are not wanted, and if we go the preacher devotes all his time to 'bad church members.' We think the poor sinner has a poor show at the modern camp-meeting." Then those who work the most vigorously at the camp-meeting are often drones at home, so far as efficiency in the church is concerned. They expend energy enough in a short week to meet the demands of a whole year. And, though it may awaken severe criticism, we must say that it is our candid opinion that holding two camp-meetings on the same ground, during the same season, one called "holiness" and the other "regular" or "annual," is sure to cause invidious comparisons to be made and contention to be encouraged. Is it not about time this dividing our churches into classes in this way came to an end?

We are heartily in favor of camp-meetings, but let it be understood that they are not for mere recreation, or display of the preacher's oratorical ability, or to encourage divisions in the church, or to increase the income of some railroad company, but, from first to last, to offer salvation to the people and press its claims upon them. In so doing backslidden church members will be awakened and poor sinners will feel that they are wanted.

It is our conviction that the grouping of churches together in out-of-the-way places and holding grove-meetings, as was formerly done, would result in great good. Let the people be called together where there is nothing to attract them but the meetings.

As the camp-meetings are conducted today, let me repeat, they are not as a whole soul-saving. They may serve a good purpose in arousing lukewarm Christians for a few weeks, in giving prominent laymen an opportunity to hear star preachers preach their star sermons, and in diffusing unique theological and social theories among the people. Would it not be well to change method or change name?

Perhaps, Mr. Editor, I have not met your expectations in these few lines; certainly you have my honest convictions concerning this subject.

Manchester, N. H.

III.

Rev. C. S. Cummings.

WHEN the country was sparsely settled and people from the surrounding towns met only on special occasions, when there were but few churches and these small, when religious privileges were few, and when people lived in simple style and could easily put up with many inconveniences, the camp-meeting had a reason for existence and was eagerly attended.

In most of the country these conditions do not exist now. There are scores of religious and other gatherings every year. There are churches to accommodate all comers. The demands of our civilization keep most people at their occupations nearly all the time. Most of the camp-meetings are seasons of rest and vacation for many who attend; and the vacation is much harmed by the meetings, and the meetings are much harmed by the vacation.

More or less good is accomplished at modern camp-meetings; but when both sides of the account are added up, the balance is not always, if ever, on the side of righteousness. Suppose the thousands of dollars that are invested in houses, lands, and improvements that are used only a few days in midsummer were wisely expended for religious purposes in the large towns and cities where they would be constantly utilized the year round? Suppose some of the many thousands of dollars now paid for transportation, admissions, board, etc., were paid toward the current expenses of some of our struggling churches? Evil is entrenched in the towns and cities. It is in these places that we need to concentrate our religious efforts rather than in the woods. The people are here and are easily reached. Are not the Unitarians wiser in preaching to the multitudes on Boston Common than they would be should they go out thirty miles and preach to the comparatively few who were able to go also? No line of business would succeed on the camp-meeting plan. A man who would start a saloon, even away from the people would be set down as insane.

As a place for religious conference for Christian people who can afford it, the camp-meeting has many advantages; but as an evangelizing agency it does not accomplish a tenth part of the results that an equal concentration of religious force and fervor would at a mere fraction of the expense and inconvenience in any town. Because many great and good men and women have been converted at camp-meeting, it does not follow, therefore, that the camp-meeting is a necessary adjunct to modern religious work any more than that because many great and good people have been born in log houses therefore log houses are necessary that men may be great and good.

Augusta, Me.

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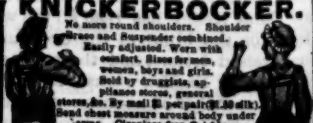
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A Minister's Protest Against Dr. Smith's "Call."

Rev. G. W. Hunt.

I DESIRE to protest against the language used, and the characterization of the pastor who may not take the special collection for the payment of the Missionary Society debt, by Rev. E. M. Smith, in his appeal in the HERALD, paragraph 4, as committee for First General Conference District. He says:—

"We must remember that there will be some laggards. There ought not to be, but there will be. There are some churches who enter into nothing, and whose churches are therefore always behind. Such men are out of place in Methodism, where all are expected to pull together and to pull. If they will not respond to this call, their next appointment ought to be the Great Desert, where there is no live thing for them to blast."

I deem such a characterization, followed by such a threat, far from the Christ spirit, and a libel upon many an earnest, devoted Methodist pastor. Has the time come in Methodism when one having been appointed to a representative position shall so magnify his position as to attempt to coerce his brethren to do what under existing local conditions is not feasible, by threatening them with a free use of the official guillotine? There are pastors who would like to aid in this grand work, but they cannot do it. They may be in the midst of a debt-paying work in connection with the local church. When, as is the case in many of our manufacturing towns and cities, the great majority of our people for the last two and a half years have been earning but about half of their usual wages, and where, to take a special offering at this time would mean a loss to the regular benevolences of the church—if not to the Missionary Society, to some of the other causes—certainly such words as are used in the "Call" referred to are uncalled for.

If each pastor has not the right of private judgment in these matters, and may not use that private judgment without being denounced in our church papers as a "laggard" and threatened at the next Conference with a free transportation to the "Great Desert," it is time that Methodist preachers should know it, and either be willing to submit to what is equivalent to papal rule, or say to those who have not now, and who have not, with the exception of a few years, known anything of the burdens of the pastoral work, yet who assume to be advisers of the appointing power, "You have overstepped the privileges of your position when you sit in judgment upon the motives of your brethren in the pastorate."

Attleboro, Mass.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

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A Word of Explanation.

IN justice to Dr. Sherman, who undertook, at my request, without compensation, to prepare a brief historical sketch of the New England Conference for the Centennial Minutes, and who performed the peculiarly difficult task most admirably, a word should be said regarding a recently published criticism. The limitations of space imposed were very embarrassing, and such as to make satisfactory accomplishment well-nigh impossible. It was thought by editor and publisher that twenty-five pages would be about all that could be afforded for this section of the book. Dr. Sherman, after writing and rewriting, compressing and omitting, found it impossible to get on at all with much less than forty pages, which were printed. That, under these circumstances, in the first attempt to cover the whole field, there should have been much left out which it would have been pleasant to put in, much which in the judgment of others, or in the revised judgment even of the author, it would have been well to insert, can be readily understood. It was, of course, utterly out of the question to give anything like a complete account of the lives and achievements of any of the many illustrious sons and heroes of the Conference. It is greatly to be hoped that a way will be found to enable Dr. Sherman to prepare and print a full history of the Conference in some shape where he will not be so cruelly hampered and straitened as he was in this first preliminary study of the subject.

JAMES MUDOR.



A Note of Thanksgiving.

IT is with hearts of gratitude and songs of praise that the New England Conference Woman's Home Missionary Society announce that the debt on the Immigrant Home is all paid. This building, 72 and 74 Marginal St., East Boston, was purchased six years ago last February, and has cost, with repairs and furnishings, over \$22,000. The first \$5,000 was given by a noble woman of Tremont St. Church, Boston. That gift was our inspiration. The General Society at Cincinnati gave \$2,000 more. The remainder has been raised in the limits of New England, mostly in our own Conference.

We would express our hearty thanks to all who have aided us in this great work with their money and their prayers, and assure them the investment made is resulting in the salvation of souls and the uplifting of humanity. We still crave your prayers and co-operation.

In behalf of the W. H. M. S.,
MRS. G. W. MANFIELD, Pres.

Worcester, July 17.

Excursion to Old Orchard.

A FIVE days' excursion to this famous seashore resort, under personal escort, will leave Boston on Tuesday, Aug. 4, returning Saturday, Aug. 8. The total expense of this trip is only \$14, which includes transportation, meals in transit, a day at Portland with a carriage ride to all the points of interest about this beautiful city, and entertainment at the Hotel Imperial, Old Orchard Beach. The party will take the day boat on the International Line, upon which, going and returning, elegant dinners will be served. Number of party limited. Address at once,

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Church Register.

HERALD CALENDAR.

Northern New England Chautauque Assembly at Fryeburg,	July 25-Aug. 15
Maine State Ep. League Convention, at Rockland,	July 25-31
Holiness Camp-meeting at West Dudley, Leader, Rev. L. B. Greenwood,	July 31-Aug. 9
Asbury Grove Camp-meeting, Yarmouth Camp-ground:	July 31-Aug. 11
Grand Army Day, Tuesday,	July 29
Temperance Day, Wednesday,	July 30
Sunday-school Day, Thursday,	July 30
Missionary Day, Sunday,	Aug. 3
Yarmouth Camp-meeting,	Aug. 3-10
Hedding, N. H.:	
Chautauque Summer School,	July 27-Aug. 15
Theological Institute,	Aug. 3-7
Chautauque Assembly,	Aug. 5-15
Holiness Association,	Aug. 17-23
Camp-meeting Association,	Aug. 24-29
Ocean Grove Summer School,	Aug. 5-14
Richmond Camp-meeting, Rev. I. T. Johnson in charge,	Aug. 7-17
Strong Camp-meeting,	Aug. 10-15
Morrisville Camp-meeting,	Aug. 10-17
Empire Grove Camp-meeting,	Aug. 10-14
Camp-meeting at Martha's Vineyard (Cottage City), Dr. L. B. Bates, Leader,	Aug. 16-24
Weirs Camp-meeting,	Aug. 14-18
Wells Camp-meeting,	Aug. 15-21
Brookstock Camp-meeting at Littleton,	Aug. 17-23
Laurel Park Camp-meeting,	Aug. 17-24
Lyndonville Camp-meeting,	Aug. 18-24
Clarendon Camp-meeting,	Aug. 18-24
Sheldon Camp-meeting,	Aug. 18-25
Wilmot Camp-meeting,	Aug. 24-29
Sterling Camp-meeting,	Aug. 24-29
Northport Camp-meeting,	Aug. 24-29
Williamstown Camp-meeting,	Aug. 24-31
Piscataquis Valley Camp-meeting at Foxcroft, Me.,	Aug. 24-31
Duckport Dis. (Eastern Div.) Ep. League Convention at N. Machias Camp-ground,	Aug. 25, 29
East Machias Camp-meeting,	Aug. 31-Sept. 4
Groveton Camp-meeting,	Aug. 31-Sept. 4
East Livermore Camp-meeting,	Sept. 7
First Gen. Dis. Ep. League Convention at Providence, R. I.,	Sept. 29-Oct. 1

MINISTERIAL INSTITUTE AT HEDDING, N. H., Aug. 2-7.—There seems to be some misunderstanding in regard to the program published in ZION'S HERALD of June 15. It is possible that the officers, in corresponding, have not altogether understood each other. The secretary of the Conference examining board can explain his work better than another. Three things are to be borne in mind:—

1. The examinations in Greek and Hebrew exegesis were designed to take place on Friday at the regular hours, while the preceding days are devoted to instruction.

2. All written examinations on subjects published in the Minutes are to be held at 8.30 a.m. On Thursday morning there should be held Biblical Hermeneutics, and Theol. Envy. and Methodology.

3. The topics assigned the Conference examiner, aside from the 130 examinations, are designed to give the examiner an opportunity to read a paper, lecture, instruct, conduct a conversation with the candidates, or adopt such method as he may choose to show the importance of the subject in hand, its bearing and practical utility. The object sought is to awaken a deeper interest on the part of the candidates, and help them in mastering the subjects.

Other ministers who may be present may be invited to offer suggestions if time permits, and the period be spent to the profit of all. It should be remembered that this is an Institute, and its purpose is instruction, discussion, and mental arousalment. Candidates are requested to be prepared for a written examination only upon the topics indicated in N. H. Conference Minutes. The design of this Institute, however, is broader, and with these Conference studies to be discussed, and other lectures to be given by such men as Drs. Upham and Thirkield, may we not hope that all members of the Conference who can possibly attend will find it to be a week of great social and intellectual profit?

L. D. BRAGO, Sec.

Amesbury, Mass.

Marriages.

CANDACE—GREENE.—In New Hill, Me., July 14, by Rev. E. W. Seibert, Harvey Candace and Mrs. Lettie Greene, both of New Hill.

McKIBBICK—O'BRIEN.—In Holyoke, July 15, by Rev. F. J. Hale, Frank McKibbick, of Holyoke, and Bernice O'Brien, of Indian Orchard, Springfield.

Money Letters from July 15 to 20.

Geo. H. Brown, Mrs. S. H. Berry, E. H. Bishop, I. H. Beach, A. G. Boyden, W. E. Bennett, Mrs. S. G. Barlow, Mrs. M. M. Burdell, A. B. Carter, Mrs. M. J. Corvill, Miss Belle Colby, F. Chadwick, F. H. Crapo, C. T. Daniels, T. P. Duffell, Dauchy & Co., Mrs. J. F. Hill, A. Hamilton, International News Co., C. H. Kimball, Mrs. I. G. Lombard, E. G. Luther, T. F. Lane, W. H. McMath, A. Mayo, W. T. Miller, Mrs. M. E. Murray, Chas. Mason, New England News Co., G. H. Prince, Mrs. L. A. Pottigill, J. L. Potter, B. W. Plam, W. F. Porter, G. W. Rider, H. E. Raymond, G. W. Rogers, Mrs. W. G. Roach, J. W. Saaborn, Miss E. A. Salisbury, Charles Tilton.

NOTICE.—The annual meeting of the District Stewards of Lewiston District will be held at Empire Grove, Thursday, Aug. 22, at 1 p.m.

J. ALBERT CONY, P. E.

W. F. M. S. AT COTTAGE CITY.—The Woman's Foreign Missionary Society are to hold their anniversary at Cottage City next Sunday, July 26, in the morning, and Bishop Hartwell is to be the speaker. In the evening, Rev. Dr. D. Dorchester is to speak in the same place on "Two Hundred and Fifty Years of Protestant Missions among the American Indians." The Mayhows on Martha's Vineyard, and Rev. John Eliot, at Newton, Mass. (Nonantum Hill), began their distinctive missionary work among the Indians in 1648.

IMPORTANT CORRECTION.—Please correct the following strange error in the New England Conference Centennial Minutes. There is a picture of an old church with a crowd standing in front of it, and underneath is printed: "The first church in Wilbraham," which is totally untrue to the facts. The picture was taken when Rev. Raymond F. Holway was pastor at Blandford, Mass., and represents the "Old Beach Hill Church" in Granville, near the Blandford line. It was built there in 1780, and Bishop Asbury held a Conference there in 1788. It was the first Methodist church built in Massachusetts west of the Connecticut River, and was the headquarters of the old Granville Circuit. In April, 1881, I was appointed to that charge for a year by Rev. William Gordon, presiding elder, before going to college. It was a blessed year, and quite a number of precious souls that I expect to meet in Christ's coming kingdom were "born again" that year. In the spring of '93 it was united with Blandford, where it has since remained. The building was then in good repair, but later fell into decay and was burned by some ruthless lads a few years since.

W. H. ADAMS.

A POCKET BOOK FOUND.—A pocket-book containing money and papers found July 17. Among the latter was a receipt from ZION'S HERALD dated March 16, 1896, to Miss C. Ella Smith. By calling at the office of Willard H. Chamberlain, 115 Clinton St., the owner can have above upon describing contents.

H. C. BROWN.

MAINE EPWORTH LEAGUE STATE CONVENTION at Rockland, July 29-31.—A good program has been prepared. Wednesday afternoon, after the address of welcome, the convention session will be delivered by Rev. C. W. Parsons, D. D., of Portland. In the evening, Rev. William West Brodbeck, D. D., of Boston, will give an address. Thursday, at 8 a.m., a sunrise prayer-meeting will be conducted by L. F. Bachelder. During the forenoon essays will be presented as follows: "What More and Better can We Do?" Miss Grace Wyman, Kent's Hill; "Mercy and Help Department," Miss Annie G. Pratt, Orono; "How to Make the West Go in the Literary Department," Mrs. Annie L. Worth, Brewer. In the afternoon: "Music in the Epworth League," Mrs. H. L. Williams, Biddeford; "How can the League Help the Pastor?" Miss Louise Packard, Bangor; "Something for Nothing," Mr. Augustus P. Norton, Lewiston. 3.30, Junior Department, conducted by Rev. C. L. Banghart, Damariscotta, State Junior Superintendent. 4.30, National Conventions, Rev. H. E. Foss, Bangor. In the evening, Rev. E. H. Hughes, of Malden, Mass., will deliver an address.

Friday, there will be excursions to Castine, Thomaston and Vinalhaven.

NOTICE.—The corner-stone of Trinity Methodist Episcopal Church at West Medford will be laid Thursday, July 25, at 9 o'clock. An invitation is extended to all friends to attend. Trains leave Union Station at 8.55, 9.14, 9.40.

W. M. CASSIDY, Pastor.

AN APPEAL.—Rev. Julius Soper, after a year's leave of absence, returns to Japan in September next. He will receive appointment at the Japan Conference, now in session (July 15), Bishop Joyce presiding. Mr. Soper is anxious to take back with him a good magic lantern and 300 slides—40 illustrating the life of Christ, 50 the evils of intemperance, 50 the animal and insect kingdom, 50 giving views of noted places of the world, especially in the United States. Stereoscopic views are an immense help to the evangelist in Japan, on his itineraries. They are always a "drawing card," attracting large crowds and securing a good hearing, especially in the interior.

Mr. Soper appeals to his many friends, and asks for a liberal response, thus, in a very direct way, helping on the good work in Japan. Any subscriptions or donations, or any information about how and where best to get the outfit desired, will be gladly and thankfully received. Please address, Rev. JULIUS SOPER, Carlisle, Pa.

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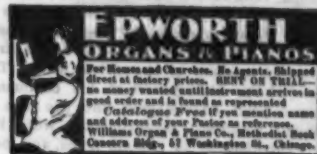
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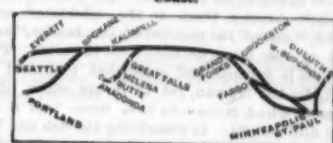
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HAY FEVER.

A Discovery for This Malady at Last. Relief at Your Own Home.

No one but the sufferer from hay fever knows the agony that attends this torturing malady. A continual round of sneezing, eye that are weak, watery and inflamed, a nose that runs without cessation, and grows more sore every hour, inability to breathe, nights that become hours of torture, days that are long drawn out and full of suffering—and all this continues until the sufferer is obliged to pack up and go to some locality where this disease does not thrive. Formerly it was considered that the only way hay fever could be relieved was by a change of climate, the mountains of New Hampshire being noted as one of the best places in the world for this purpose. Now it is known by physicians and patients alike that sufferers from this trouble can be relieved at home by the use of X-Zella. The preparation is an entirely new discovery in medicine, its merits for the relief of hay fever only becoming known within the last year or two.

X-Zella is made from the sap of a certain tree, combined with other vegetable ingredients found in New Hampshire, and contains the necessary medicinal properties that have made New Hampshire air famous for the virtuous qualities it contains for the cure of this disease. Many sufferers who were skeptical have tried X-Zella, and, to their surprise, found relief. Among those who may be referred to are Mr. W. F. Lakin, manager Consolidated Store Service Company, Pike Building, State St., Boston; Mr. Geo. E. Armstrong, of the firm of Clark, Ward & Co., Bankers, Equitable Building, Boston; Mr. C. H. Bevers, Phillips Building, Boston; Mr. Walter L. Frost, 8 Congress St., Boston; Mrs. Wm. F. Richardson, 12 Elm St., South Framingham, Mass.; U. S. Senator J. H. Gallinger, New Hampshire.

It is expensive to take a long trip to the mountains for relief. It does not cost you much to try X-Zella right here at home, and be convinced as to whether it does what is claimed for it or not. Ask your druggist for X-Zella. If he does not keep it, send \$1 to The X-Zella Company, No. 3 Beacon St., Boston, Mass., and they will send one of their largest bottles, express paid, anywhere on line of railroad in the United States.

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Our Book Table.

Missions and Missionary Society of the Methodist Episcopal Church. By J. M. Reid. Revised and Extended by J. T. Gracey. New York: Bates & Mains. Cincinnati: Curtis & Jennings. 3 Vols. \$4.

For the cause of missions in the Methodist Episcopal Church Dr. Reid performed a noble service in the publication of his two volumes of history. He had access to all the official documents, and was in close relations with a large number of workers in the various fields. The sources of the history were at his command. Seventeen years have elapsed since the issue of Dr. Reid's volumes. Meantime the work has grown surprisingly in the old fields, and new fields have been opened in different parts of the world, so that the historian has much more to tell. Dr. Gracey has made these needed additions. Fully one-half has been added to the original work. The old chapters are expanded and new ones added, so that the work is essentially new, though bearing the former title. In 1877, when the book was first published, the Society had just entered Mexico, Japan and Italy, Malaysia, West China and Korea, as well as South India, South America and Central Africa, have since been occupied. The vast fields here opened have been cultivated by Dr. Gracey with intelligence, insight and sound judgment. The facts gathered with diligence and perseverance have been grouped and organized in a perspicuous and orderly manner. The style is at once clear and concise. The book is an authority. Every preacher and intelligent layman will want the volume for the important facts it contains and for the inspiration it furnishes on the subject of evangelism in the heathen world. The maps of the various fields are admirable helps in the reading. Besides the maps there are many valuable illustrations.

The Ouananiche and its Canadian Environment. By E. D. Chambers. New York: Harper & Brothers. Price, \$2.

Here is a finely written and illustrated book which will please both the sportsman and student of natural history. The Ouananiche, or so-called "land-locked salmon," stands at the head of the game fishes of the world. The species abounds in the interior waters of the Dominion; and Mr. Chambers has included in his book whatever is known of the natural history, habits and habitat of this remarkable fish. He tells the reader how to reach the waters in which he lives, the flies he affects, and the best methods of his capture. He adds a chapter on the other kinds of fish to be found in the "land-locked lakes." Among them is the celebrated sea-trout, "one of the gamiest of the family," and one of the most delicious for the table. The volume is learned and somewhat technical in parts for the layman, yet there are other portions in which those who have never cast a fly will find delight. In describing the fish and its habits the author delightfully touches the wild scenery of the region. Lake, rivulet, waterfall, and the vast reaches of forest come into view and form a part of the charm of the book.

The Prince and the Pauper. By Mark Twain. New York: Harper & Brothers. Price, \$1.75.

This new library edition, from new electrotype plates, with illustrations, presents "A Tale for Young People of All Ages" in an attractive form. Everybody who read the earlier edition will wish to read this. The story relates to the time of Henry VIII. of England. The hero is Tom Canty, a poor boy of London, who gained admittance to the Prince of Wales, afterward Edward VI. The Prince insisted that they should change clothes, after which he was driven from the palace and Tom personated the Prince. The humor comes from the difficulty Tom found in attempting to act the properties of the place. The author gives touches of the time, especially the character of old English laws. Mark Twain has more amusement to the page than any other author to be found.

Wessex Tales. By Thomas Hardy. New York: Harper & Brothers. Price, \$1.50.

The present volume contains a collection of six tales illustrative of the traditions, character of the people, usages of the age, and natural landscape of Hardy's ideal Wessex. The titles of the stories are: "An Imaginative Woman," "The Three Strangers," "The Withered Arm," "Fellow Townsman," "Interlopers at the Knap," and "The Distracted Preacher." He has two stories of hangmen because executions formed one of the remarkable features in the early traditions of that part of England. It was a region with but few good roads, and lying near the sea afforded opportunities for those disposed to engage in the business of smuggling. It was a time, too, when England hanged people for a variety of minor crimes. An execution was a striking event in such a locality.

For King or Country: A Story of the American Revolution. By James Barnes. New York: Harper & Brothers. Price, \$1.50.

"For King or Country" is a story of the American Revolution, characterized by movement and adventure, showing how a civil war sundered the most intimate social bonds and arrays the members of families against each other. The leading actors in the story are George and William Frothingham, twin sons of David Frothingham, who with his brother Nathaniel was in charge of a mining property in New Jersey prior to the Revolution. David and his wife being dead, his brother Daniel living in England adopted William, while George remained in America. Naturally the American boy espoused the cause of the rebels, while the other as naturally adhered to the King. The boys were exactly alike. William was sent as a spy, and was constantly mistaken for his brother.

The spy at length changed his mind and became a patriot. The curious plot is admirably worked out.

The Crimson Sign: A Narrative of the Adventures of Mr. Gervase Orme, sometime Lieutenant in Mountjoy's Regiment of Foot. By S. E. Keightley. New York: Harper & Brothers. Price, \$1.50.

"The Crimson Sign" is a spirited story of the time of James II., and is connected with the siege of Londonderry in 1689. James, when driven from England by William of Orange, made a descent upon Ireland. The Protestants fled to Londonderry, and the King maintained a siege for several months, until William landed at Carrickfergus and gained the victory of the Boyne. Gervase Orme and Dorothy Carew met during the siege. Dorothy was engaged to her cousin, the Viscount de Leparde, who lived with her brother Jasper. Gervase found Jasper was a spy, but saved him for his sister's sake. When the city was in straits, Gervase carried the news to the English fleet and saved the city. When Leparde found Dorothy loved Gervase, he yielded his claims to the patriot who had saved the place to the Protestant faith.

The Silk of the Kine. A Novel. By L. McManus. New York: Harper & Brothers. Price, \$1.

In this volume the author furnishes an Irish story of the age of Oliver Cromwell—an age of violence and semi-civilization in the Green Isle. Lady Margery McGuire, daughter of the Earl of Fermanagh, was captured by the slave-hunters while on her way to Connaught. She was rescued by Major Piers O'Leary, one of the English officers, but given over to the slave-dealers by the commissioners. She escaped, but was recaptured. Major O'Leary, having fallen in love with her, declared she was his wife, and got possession of her. She consented to marry him to save him from the results of the lie, and they fled together to Holland. He won her love, and Cromwell pardoned him. The characters are drawn with much skill, and the story abounds in incident, adventure, and the surprises incident to a barbarous period and an excitable people. Margery is at once brave and charming, venturing into danger and bearing off the palm for courage and tact. The pardon shows the best side of Cromwell, who is usually painted as an iron man without sympathies or a heart.

From Whose Bourne. By Robert Barr. New York: Frederick Stokes Company.

The poet tells of a bourne from which no traveler returns, but our novelist tells of a bourne from which his hero did return to find curious things going on in the world in which he had been born, married and lived. The gist of the story is found in the contrast between the visible and invisible states. He finds people still marry and are given in marriage, and that the wife he left falls in with the old custom.

Tales of Fantasy and Fact. By Brander Matthews. New York: Harper & Brothers. Price, \$1.50.

Brander Matthews, professor of literature in Columbia College, excels in essay, sketch and short story. This collection contains seven of his brief stories, illustrating the contrast between pure imagination and realism. The titles are: "The Primer of Imaginative Geography," "The Kinetoscope of Time," "The Dream Gown and the Japanese Ambassador," "The Rival Ghosts," "Sixteen Years without a Birthday," "The Twinkling of an Eye," and "The Confidential Postscript." The book amuses by its curious flights, while at the same time the author is never without a lesson for the reader rolled up in his plot and scheme of unfolding.

The Hero of the Ages. A Story of the Nazarene. By Catherine Robertson MacKenzie. New York: Fleming H. Revell Company. Price, \$1.

The author makes a new life of Christ from the fragments found in the different Gospels, so arranged as to make a complete picture of the Divine Man. The facts and thoughts are grouped in order and then presented in an animated and flowing narrative. The book is adapted to the tastes and needs of the young, who will follow with pleasure the thread of the story, strung along, as it were, with pictures of the great life.

Magazines.

The North American Review for July is unusually rich and varied in its contents. It has fourteen contributed articles on as many current topics. The writers for this Review are always among the most able and well-informed on the subjects they treat. Moses Colt Tyler leads with "The Declaration of Independence in the Light of Modern Criticism." Time is the severest test of any document or institution. Some things appear well in their time, but the world soon outgrows them. The Declaration has stood the test of a century. "Russia after the Coronation," "Some International Delusions," "The Stepchild of the Republic,"

"Storm Track," and "Why Women should have the Ballot," are other titles. Cardinal Gibbons' article on "The Teacher's Duty to the Pupil," is made conspicuous on the title-page. Max O'Rell considers "Petit Government," and on him Mrs. Spofford and Mrs. Bottoms make comments. (North American Review: No. 3 East Fourteenth Street, New York.)

The Chautauquan for July is the summer recreation number. The "General Reading" department has, among its good things, "A Group of Eminent American Women," "The Carnival of Venice in the Eighteenth Century," "Chinese Labor Unions in America," "Scottish Bards," "A Great Electrical Exhibit," and "Life in the Western Pacific." The "Woman's Council Table" and the "Current History and Opinion" follow. The number has the usual variety, a little lighter, and for the most part about out-door things. (New York: Bible House.)

The July Treasury furnishes a good clerical table. There are sermons on "The Divine Drama," and "The Victory of Faith," "The Salvation Army" and "Applied Christianity" are practical papers. Sermon outlines, leading thoughts and texts follow. Dr. T. C. Hall treats "Protestantism and Priestcraft," and Dr. Marvin R. Vincent gives his baccalaureate on "Talents Put at Usury." (E. B. Treat: New York.)

Appleton's Popular Science Monthly for July contains fourteen contributed articles on current topics in the domain of science. L. G. McPherson discusses with ability "Our Banking System." Harriet E. Richards has a pleasing natural history paper on "The Birds at Dinner." "Proposed Continuous Polar Exploration" is considered by Robert Stein. The "Causes, Stages and Time of the Ice Age," by W. Upham; "Pearls and Mother-of-Pearl," by Charles Stuart Pratt; and "Photographing Electrical Discharges," by W. E. Woodbury, are among the other titles. (D. Appleton & Company: New York.)

McClure's Magazine for July contains a full stock of valuable articles. For a frontispiece we have a new portrait of Rudyard Kipling, followed by an article on "Kipling in India," by E. Kay Robinson. Elizabeth Stuart Phelps has a reminiscent and appreciative article on "Longfellow, Whittier and Holmes." "A Coast and a Capture" is a chatty bicycling story by Virginia N. Leeds. "A Woman's Ascent of the Matterhorn" is a graphic description of mountain travel, by Annie S. Peck. Robert Barr provides a story, "Out of Thun." E. J. Edwards contributes a delightful sketch of "Col. Charles H. Taylor of the Boston Globe." "The English in South Central Africa" is a historic and descriptive sketch by G. G. Hubbard. "The Edge of the Future," with the horseless carriage, is revealed by Cleveland Moffett. "A Century of Painting," as seen in the later German school, is touched by Will H. Low. Ida M. Tarbell follows Lincoln into his law practice, giving incidents of methods and men. (S. S. McClure Company: New York.)

The July Arena may be considered a counterblast number against the "gold-bug" of the East. Free silver is its foremost word. On the social and political problems of the hour it contains several articles. "Telegraph Monopoly," "Conservative Eastern Authorities who Favor Free Silver," "An American Financial Policy," "Judge Caldwell's Views," "General Discontent," "A Homeless Nation," "Battle of the Wealth Creators against the Bank of England's Financial Policy," and "A Startling Prophecy and its Fulfillment," are among the radical titles. The number contains some papers on other subjects, as, "A National Sanitarium for Consumptives," and "Imperial Power in the Realm of Truth." (Arena Publishing Company: Boston.)

The Quarterly Journal of Economics for July contains four articles. Each article is a treatise in itself, and each is marked by exceptional ability. W. J. Ashley leads in a paper of forty-seven pages on "The Beginnings of Town Life in the Middle Ages." Mr. Ashley is the author of a book on the Middle Age town in England, one of the very best of its kind. The author grasps all the facts and presents a clear picture of the town at that date. He disregards the various theories on the subject, and builds his teaching on the facts that have been gathered. The article gives the results as found in various books as to the beginnings of the town in the several countries of Europe. S. N. D. North gives "Industrial Arbitration: Its Methods and its Limitations." C. M. Walsh reviews and sharply criticises "Shaw's History of Currency." He shows the author at fault in his facts as well as in the putting of his case. The book is a study of bimetalism, but the reviewer shows that he fails to state accurately the rat

that have prevailed, and the same want of accuracy runs through other parts of the book. Frederick B. Clow makes "Suggestions for the Study of Municipal Finance" in the concluding article. (Boston: George H. Ellis, 141 Franklin St.)



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Obituaries.

French.—Abby E. French, after a lingering illness, died at her home in Lowell, Mass., May 16, 1896. She was born in Lowell forty-two years ago, and resided here all her life save when attending school at Salem, Mass.

Miss French was one of the most popular and successful public school teachers in the city. For this position she had prepared herself by passing through the city schools, and by a course in the Normal School in Salem. She was a devoted Christian, and for many years a member of Worthen St. Church, where she was an efficient teacher in the Sunday-school. For years, also, she was secretary of the W. F. M. Society. In every position she occupied her light shone with a faithful and steady radiance. Of her immediate relatives only her mother remains to mourn for her beloved daughter.

E. T. C.

Dalrymple.—John A. Dalrymple was born April 22, 1829, and died June 29, 1896.

He was united in marriage Oct. 7, 1855. He was converted to God under the ministry of Rev. Dr. Wm. McDonald in January, 1870, uniting with the Methodist Episcopal Church in the following July. He became a class-leader in 1881, serving the church in that capacity with rare fidelity until the hour of his decease.

Father Dalrymple, as all loved to call him, was a man of rare spiritual attractiveness. Christlike was the one absorbing purpose of his life. On the afternoon of Monday, June 29, he "was not, for God took him." "He was a good man, full of faith and of the Holy Ghost."

W. A. WOOD.

Nason.—Sarah Frances Furber was born in Farmington, N. H., Aug. 7, 1842, and died May 30, 1896.

She was converted in early youth and joined the Methodist Church in Rochester when but seventeen years old, and continued a faithful and steadfast worker to the end, a period of thirty-five years.

In 1872 she was married to Abijah Nason. For several years her health had not been good. She was compelled to give up her class in Sunday-school, and last winter, with her husband, she spent at Asheville, N. C., hoping for full recovery. Upon her return in the spring a surgical operation was deemed necessary, but her strength proved insufficient.

For years she was the corresponding secretary of the Rochester auxiliary, W. F. M. S. The last meeting she attended it was desired to make her the president, but she clung to the work of secretary, saying she could not give that up, and then read a letter from the girl in China who is being educated by the auxiliary. When she went from us to the hospital she appeared in ordinary health, and the notice of her death came as a great shock to the church and community.

On Friday she made all preparations for her funeral, giving directions to the last detail. Saturday morning dawned, and as a bride waiting for her husband she longed for her release. Toward noon she exclaimed, "I am waiting; why does He not come? Why does He tarry? I see them; they are here; there is mother and some others;" and she sweetly fell asleep, saying, "Glory, glory!" It was a remarkable death-bed.

She died as she lived, joyous, full of sunshine. Her voice carried sunshine everywhere. Faithful in her church life, in her home life, beloved by all who knew her, she is now greatly missed by her large circle of friends and loved ones.

Funeral services took place from her home, Revs. G. W. Norris and Wm. R. Hamden officiating. A lover of flowers, she was laid to rest surrounded with their beauty and fragrance. A husband, sister, three nieces and three nephews mourn her absence, though not without hope.

W. R.

Keeney.—Miss Huldah Keeney died at her home in South Manchester, Conn., May 12, 1896, aged 84 years and 5 months.

More than eighty years of her life were spent in the home of her grandfather. Her life, though quiet, has left an impress upon the community. She has been respected by all who have known her for the exemplary character of her Christian life. Her religious experience dates from her girlhood, when in September, 1828, she attended a camp-meeting in Cheney's grove, under the direction of the presiding elder of the old New London District. She was powerfully convicted of her need for a Saviour, but though she sought earnestly, it was not until several months after the meeting that she found peace and was baptized. In 1830 she united with the South Manchester Methodist Episcopal Church, in which she remained a devoted and useful member. Her constancy upon all of the means of grace and her intelligent loyalty to her church will be remembered as an inspiration by all who have been associated with her. Almost invariably she would have a word of appreciation for the ministrations of her pastor, and would always speak with love of her former ministers.

For many years she lived a life of beautiful devotion to her brother, Woodbridge Keeney, who seemed equally devoted to his sister. Together they accumulated considerable property, which upon the death of her brother was left entirely in the hands of Miss Huldah. She regarded this money as a trust, and handled it not for herself so much as that she might use it for the good of others. During her life she preferred to live in a very simple way, as she said, that she "might have the more to give away." The benevolent causes of the church were always remembered, and she seemed to enjoy giving wherever it appeared needed. In her last will she devised that \$2,000 be paid to East Greenwich Academy, \$2,000 to the local church of which she was a member, and \$500 to the trustees of the New England Southern Conference for the benefit of the superannuated ministers of the Conference. "Aunt Huldah," as she was familiarly and lovingly known in the church and community, will be long remembered, and the influence of her beautifully unselfish life will remain with all who have known her.

JULIAN S. WADSWORTH.

Hawes.—Mrs. Eliza Ann (Richardson) Hawes, widow of Gilman Hawes, was born in Readfield, Me., Feb. 13, 1810, and died in Readfield, Dec. 13, 1896.

She was married to Mr. Hawes, March 2, 1831. For ten years they resided in Weld, Me., then moved to Readfield, which remained their home until death. This happy wedded life of sixty years was broken by the death of Mr. Hawes in 1891. Four children were born to them, two of whom are now living, with six grandchildren. By industry and frugality they became important factors in developing the prosperity of their community; by uprightness and kindness they made themselves respected of all; by faithful

Christian living they were for many years preachers of righteousness.

Early in her married life Mrs. Hawes united with the Methodist Episcopal Church, and ever continued a faithful and interested member. On account of a fall she was for several years confined to a cripple's chair; yet through all this suffering, through the loss of children and of husband, she was wonderfully sustained. Her face was ever light with Christian peace, her smile quick with Christian joy, her words full of thankfulness to God. To meet her was to catch the inspiration of a holy life.

The final sickness, long and painful, was borne with great fortitude. There was no word of complaint, only solicited care for those who ministered to her wants. Her death was a happy, long-desired going home.

D. B. HOLT.

The Late Luman T. Jeffs.

Tribute of the Trustees of Boston University

A meeting of the trustees of Boston University, held July 13, 1896, the following minute was unanimously adopted:—

Less than one month has passed since we assembled to do honor to the memory of a colleague beloved, and yet today we are again convened for a like solemn purpose.

On the morning of Friday, July 3, in his beautiful home in Hudson, the Honorable Luman T. Jeffs, after two years of illness and pain, found sweet release. His age was sixty-six.

Mr. Jeffs was chosen a trustee of Boston University in 1889. Already he had shown the qualities of personal force, judgment and kindness which marked his whole career. Beginning life in humble circumstances, he was at thirty years of age a thriving manufacturer, at fifty-two a member of the Massachusetts Legislature, at fifty-five a Senator, at fifty-seven chairman of several of the most important of the committees of the General Court, at sixty-three a member of the Governor's Council. Many years he was a prominent member of the Republican State Committee. He was first president of the Hudson Co-operative Bank, and vice-president of the Savings Bank of the same town. As a citizen his record was one of rare honor and usefulness.

But our departed friend was more than an honorable and useful citizen; he was a philanthropist of the Christian order. He loved to use the fruits of his industry and intelligence in deeds of public and private beneficence. To Washington, New Hampshire, his native town, he gave a public library. In the Methodist Episcopal Church in Hudson he was the most influential member. To it he presented a handsome parsonage. He served the New England Conservatory of Music as trustee and as treasurer, and in it he founded a perpetual scholarship fund by the gift of \$5,000. But a few months ago it was our pleasure to acknowledge from his hand an equal sum given to fund a like fund in Boston University. His own hard experience in early life qualified him to appreciate the need of such foundations, and his generous spirit prompted him to effort and self-sacrifice that he might make the path of other unprivileged youth less arduous and discouraging than had been his own.

Mr. Jeffs remarkably combined directive force and personal gentleness. He knew the precious meaning of Christian experience, and this molded his character. He lived for higher than earthly ends. He traveled widely in the Old World and in the New, but all his acquisitions of mind or estate were consecrated to higher uses. Though but one of his four children was left to comfort him in the months of his wasting illness, he never murmured at the Divine Hand or doubted the Divine goodness.

We, this day, honor and long will honor a noble man, an eminent citizen, an exemplary husband and father, a ripe Christian, a public benefactor, a lamented friend.

Educational.

Drew Theological Seminary.

Next term opens Sept. 17. For information address the President.

HENRY A. BUTTZ, Madison, N. J.

THE IDEA OF "GOING TO EUROPE" for a musical education grows weaker as the power of the

New England Conservatory of Music,

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Boston, Mass., grows stronger. Already the largest in America, it competes with the world. Carl Follen, Director. Send to Frank W. Hale, Business Manager, for prospectus.

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The department of Domestic Science and Arts aims to give thorough and practical instruction in all that pertains to general household management. The department of Christian Work aims to prepare young women for any position where trained Christian service is needed. Tuition and board two hundred dollars a year. Regular course two years. Special course one year. Teachers supplied in Cooking and Sewing; matrons and housekeepers. Trained workers for Christian Associations; City Missionaries and Bible Readers. Ninth year. Address, for circulars, Miss L. L. SHERMAN, Principal (formerly Principal D. L. Moody's Training School), 28 Berkeley St., Boston, Mass.

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Fall term of 80th year opens Wednesday, September 16, 1896.

Rev. WILLIAM R. NEWHALL,

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TAUNTON BUSINESS COLLEGE

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Founded 1822. Both sexes. On Narragansett Bay. Steam heat and electric light. Endowed. Twelve courses. \$200 a year. Sept. 8. Write for illustrated catalogue. F. D. BLAKESLEE, D. D., Prin.

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Thorough preparation for Colleges and Professional Schools. Full Grammar and High School courses. In all classes Special Students are received.

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Opens Monday evening, July 30, closes Aug. 1.

J. L. Huribut, Superintendent of Instruction. Opening lecture by Russell H. Conwell, D. D., with grand illumination. Music under Prof. Charles E. Boyd with Thomas' Cambridge Orchestra and Military Band. Send for programs to

SAMUEL COCHRAN, Lake View, So. Framingham, Mass.

New Hampshire Conference Seminary and Female College.

—51st year.—

Winter term begins Dec. 9, 1895.

Holiday recess, Dec. 31-50.

Winter term ends March 13, 1896.

Spring term begins March 24, 1896.

Spring term ends June 16, 1896.

Fall term opens Sept. 10, 1895.

Students prepared for College. Seminary courses in Science, Art, Music, Education, French, German, Greek, Latin, Literature and Stenography. Good Commercial Department. Beautiful for situation among the hills of the Granite State. Bracing air. Pure spring water. Excellent board. A Christian home under the supervision of the teachers of the faculty who are members of the household.

Send for a Catalogue to the President.

Geo. L. PLIMPTON, President.

Tilton, N. H.

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Eaton & Mains, Agents.

Ready Sept. 1.

Methodist Hymnal with Tunes.

In accordance with the instructions of the General Conference, we shall issue a Popular Edition of the Hymnal with tunes. It will be unabridged and printed on fine calendered paper, bound in boards with cloth back and sold in lots of 50 or more copies at 30 cents each.

We shall also reduce the price of the Choir Edition from 75 cents net to 70 cents net, in lots of 50 or more copies.

At these prices every church should use the Standard Hymnal.

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Suggests to parents seeking a good school consideration of the following points in its methods:—

1. Its special care of health.

Resident Nurse supervising work, diet and exercise; abundant food in good variety and well cooked; early and long sleep; a fine gymnasium furnished by Dr. Sargent, of Harvard; bowling alley and swimming-bath; no regular or for known examinations, etc.

2. Its broadly planned course of study.

Boston proximity both necessitates and helps to furnish the best of teachers, including many specialists; with one hundred and twenty pupils, a faculty of thirty; four years' course; in some things equal to college work; in others, planned rather for home and womanly life. Two studies required, and two to be chosen from a list of eight or ten electives. One preparatory year. Special students admitted if eighteen years or over, or graduates of High Schools.

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Regular expense for school year, \$200. For illustrated catalogue address (mentioning Zion's Herald) O. C. BRADDOCK, Principal.

Review of the Week.

Tuesday, July 14.

- The army worm devastating crops in this and neighboring States.
- Mr. Cleveland's administration denounced at the Armenian meeting of Christian Endeavorers in Washington.
- Hawaiians hope for a Republican victory to help along annexation.
- Open-air services at Hillsdale, N. J., on Sunday evening, broken up by mosquitoes.
- Earthquake shook felt in Whitby, Ont.
- Costa Rica to establish a gold standard.

Wednesday, July 15.

- Two blank cartridges fired at President Faure of France by a crank at the Longchamps review.
- Secretary Herbert, Assistant Secretary Hamlin, and other leaders, repudiate the Chicago platform and ticket.
- Money and jewels valued at \$30,000 stolen from two patients in St. Joseph's Hospital, Philadelphia.
- Pacific Mail Steamship "Colombia" ashore at Pigeon Point, Cal.
- Death, in Buckfield, Me., of Luther Whiting Mason, the author of the chart system of teaching music in schools.
- Di Raddini reconstructs his cabinet.
- Foreigners in Cuba must register.
- Cornelius Vanderbilt suffering from a slight stroke of paralysis.
- The amendments to the Irish Land bill offered by Mr. Gerald Balfour, withdrawn.

Thursday, July 16.

- The British steamer "Curlew" reported wrecked in the Red Sea, with all on board lost.
- The Kansas Court of Appeals declares against the divorce law in that State; 35,000 divorces granted there made illegal.
- The total exports for the last fiscal year more than \$100,000,000 in excess of the imports.
- Two trains wrecked by dynamite by the insurgents in Cuba; several killed.

Friday, July 17.

- Hundreds of miners stranded in Alaska, and on the verge of starvation.
- A lightning bolt kills Senator Tillman's daughter and a clergyman with her, at Brevard, N. C.; they took refuge under an oak tree.
- A flat-bottomed ferry-boat capsized in Cleveland; fourteen bodies recovered.
- Sudden death of ex-Gov. W. E. Russell in a fishing camp in Canada.
- William Hamilton Gibson, the artist and author, dies at Washington, Conn.
- William C. Whitney repudiates the Chicago ticket.
- The new treaty between this country and England providing for a joint commission of arbitration practically completed.
- The Peary expedition sets sail for the North.

Saturday, July 18.

- Secretary Olney pressing Turkey for the payment of the Harpoot and Marash indemnities.
- Soldiers and policemen in Cleveland attacked by the striking workmen of the Brown Hoisting Works; the troops charge the mob and wound several.
- Johns Hopkins University brings suit against the Baltimore & Ohio Railroad receivers for non-payment of interest due the University.
- Speaker Reed to run for Congress again.
- The gold reserve below \$94,000,000.
- Lord Salisbury submits the papers in the Venezuela case to the House of Lords.
- Joseph Alfred Novello, organist, composer, and scientist, dies in Genoa, Italy.

Monday, July 20.

- Eighteen Japanese steamers being built to run between Tokyo and Seattle.
- The town of Malvern, Ark., burned by negro incendiaries; one of them caught and lynched.
- Queen Victoria to arbitrate the frontier dispute between Chile and Argentina.
- Bands of tramps seize trains in Nebraska; the officials ask for Federal protection.
- General Diaz re-elected President of Mexico for the fifth time, by a unanimous vote.
- The Cuban insurgents destroy another railway train with dynamite; two passengers and eight soldiers killed.
- The Cape Town select committee refuses to acquit Cecil Rhodes, and insists on his being tried.

CHINESE GRASS.

An interesting novelty in connection with the display of art stained willow furniture at the Paine warehouses, on Canal Street, is a collection of Chinese grass furniture. This, as its name implies, is made of woven grass, and is as tough as rattan furniture, and will last through a dozen years of severe usage. It is very inexpensive, and even more luxurious than ordinary willow furniture. It comes in charming colors.

WILLIAM EUSTIS RUSSELL.

Gone in the strength and glory of his life, stainless and pure, with every duty done. And trust fulfilled! The voice we loved to hear, That ever spoke so clear and strong for right, Is silent now in death, and that great heart, Which beat in sympathy for human ill, Will throb no more. The Bay State mourns the son She crowned with laurel, as she writes his name High on the scroll of all her honored dead. We bow our heads beneath the heavy stroke That takes from us our hero and our friend, Knowing that God is good, and out of bitter grief Will send our hearts sweet comfort from that life That knew no blot from all its toil and strife.

— THOMAS MAIR, in Transcript.

Governor Russell at Graduation.

REV. D. SHERMAN, D. D., contributes the following interesting incident:— "The late Governor Russell graduated at Harvard in 1877, and immediately entered upon his legal studies in the Boston University Law School. From the Law School he graduated in 1879. I happened to be present at the graduation exercises of that year. The speaking was all excellent. The students had been drilled under that great master, Prof. Monroe. Every man was natural, uttering what was in himself and in his own best way; he imitated nobody; he made no attempt to reach an ideal and false standard. No two in the company spoke alike. The variety and naturalness were pleasing features in the exhibition. Toward the close, a delicate and attractive young man ascended the stage. The program gave the name of William Eustis Russell. He had the class oration on law. He began without affectation, but the tones of his voice, after a moment, penetrated every part of the house. His voice was not loud, but musical and expressive; one could hear, and hear with pleasure.

"Among the distinguished men who occupied the platform were the orator's father, Hon. Charles Theodore Russell, himself a distinguished lawyer, and Oliver Wendell Holmes. The father was evidently pleased with his son's effort. His intensity deepened as the speaker advanced. With every striking passage his eye kindled and his countenance brightened. Dr. Holmes sat on the edge of the platform. He wore a coarse gray coat, and seemed to be greatly at ease. He gave good attention to all the speakers; but when young Russell advanced in his oration, the Doctor became interested all over. His whole body was in movement, and his countenance was radiant with interest.

"No doubt everybody in the audience agreed with him in thinking Russell's the crowning oration of the day. I remembered the man and the oration, and nine years later found the same young man the Democratic nominee for Governor of Massachusetts. He was but thirty-one years old when named for the gubernatorial office. He failed at two elections to carry off the prize; but the third time he was not out according to the old saw—rather was he in by a round majority. He was elected Governor of our good Commonwealth at the early age of thirty-three years. A curious parallel obtains between him and ex-Gov. Boutwell, our oldest living ex-Governor. Boutwell was run for Governor at the age of 31. He failed, as the Democratic candidate, in two successive elections, and, on the third, by a party coalition, bore off the prize by a handsome majority against the old Whig régime which had so long held the fort and gained the victories under Webster, Choate, Everett and Winthrop. Boutwell and Russell were our two youngest governors, so far as I remember, and were alike in age at election and in the defeats prior to election. Boutwell held the office for two years and Russell for three years."

Dr. Homer Eaton on Free Coinage.

EVERY day adds new evidence to the far-reaching effects that are likely to follow a change of the basis of our currency from gold to silver. In the matter of trade and commerce it is easy to see that the effect must of necessity be disastrous; but we were somewhat surprised when we heard that its effect upon the spread of the Gospel would also be very serious. Dr. Homer Eaton, treasurer of the Missionary Society of the Methodist Episcopal Church, says that a free silver coinage law would paralyze the foreign mission work of the Society. The Society, he explains, is run on regular banking principles, and its drafts are good everywhere because they are as good as gold. China is a silver country and is running nominally on a silver basis, and yet even in China Dr. Eaton says that not a single bank in the whole country will touch one of the Society's drafts unless the word "gold" is stamped across the face of it. As in China, so it is everywhere in Asia, Africa and Europe wherever the Society's missionaries are stationed. It is the universal rule, "no gold, no advance on the drafts." He says, in conclusion: "With a silver standard in this country we would be terribly crippled. We would have to buy gold to meet our drafts. We would have to spend needed money to pay premiums on gold—money that is now being used in legitimate church work. It would cut us way down. At least half of our foreign workers would have to be called in on the day the people of this country declare for fifty-three-cent dollars. Every dollar that is then given to the cause of Christian work abroad would be worth just its commercial value as silver. They do not care in China whether it is

worth a dollar's worth of goods in the United States or not; if it isn't worth a gold dollar they do not want it. To sum up in figures: Our Society disbursed last year \$1,237,845.62. Of this amount \$624,977.90 went into foreign countries. Under a silver basis one-half of that would have been utterly lost to us."—Boston Transcript.

Do You Want a Tonic?

Take Hersford's Acid Phosphate.

Dr. W. J. NORFOLK, Chillicothe Falls, Mass., says: "I have used it as a tonic and stimulant with success. I always keep it in the house for my own use."

The Woman's National Sabbath Alliance has just issued six new leaflets, fresh and bright, especially for summer distribution: "Vacation Sabbath," by Mrs. Margaret E. Sangster; "The Christian Point of View," by Mrs. J. H. Knowles; "The Palace Beautiful," by Rev. D. Sage Mackay, D. D.; "A Summer Girl," by Helen Marshall North; "The Sunday Newspaper," by Rev. D. J. Burrell, D. D.; "Foreign Travel," by Rev. J. H. Knowles, D. D. These leaflets may be obtained, and also other Sabbath literature, by addressing the Woman's National Sabbath Alliance, 303 Broadway, New York.

The Conferences.

New England Conference.

South District.

Worcester.—A retrospect of a decade may not be out of place. In 1886, according to the Minutes of that year, there were in all of our churches, 1,774 members in full and 183 probationers. Today, according to the same authority for 1896, there are 2,473 in full connection and 174 probationers. During the ten years there have been 2,377 names upon the roll of probationers. Allowing for 231 deaths, and assuming that all additions to the churches have been from this list—which, of course, is not possible—there yet remain 1,447 probationers unaccounted for. It is not reasonable to suppose that all of them proved unfaithful. The more probable hypothesis is that they have gone to swell the numbers of organizations that do not believe in excitement—or in revivals, for that matter. It is fair to suppose that the removals from the local bodies have been about compensated by additions from abroad, so my statement of the probationer matter is not unreasonable. With such a source of gain, why should other bodies object to our presence? Indeed, what would they do without us? It was an exceedingly blunt if not rough remark that a reverend brother of the "standing order" who likes to run into a real, live meeting, made as he came out one day: "If it were not for the Methodists and Baptists in Massachusetts, the Congregationalists had gone to the d—long ago." In spite of all this, it will be seen that we have gained about forty per cent. on the 1886 status. As the city itself in the same time has made the same ratio of increase, we cannot find any great reason for complaint, the regular cry being that Methodism in cities does not keep pace with the growth in population. In this interval there have been but two new organizations started—those at Park Avenue and Lake View. Our largest gain has come from the Swedish churches, which are especially flourishing. Our church property has gained from \$197,000 to \$241,000, while our debt stand very near where they were then. In 1886 we owed \$86,000, now \$80,000, which, considering the times, might be worse. In the decade we have paid out, for building and repairs, \$38,783, and have turned into our debt cavity \$33,006. Though we preach a free and full salvation, it nevertheless costs. Our parsonages are not worth as much now as they were ten years ago, since Trinity sold hers two years since.

Grace.—It is not often that we can celebrate the centennial of a human life, but on July 12 the Sunday-school of this church sent 101 white pinks to Mrs. Nancy Wood Kilburn in token of her 101st birthday. She is the mother of Mrs. W. B. Davis, of Grace Church, and wears her many years remarkably well.

Trinity is worshipping in the vestry during the summer months on account of extensive repairs in the main auditorium. Rev. Dr. Rice, of the South Carolina Conference, preached here on the 12th, he being an attendant on the session of the summer school of Clark University.

Zion.—Our colored brethren naturally lament the death of their great benefactor, Mrs. H. B. Stowe, and on the 12th Rev. J. Salla Cooper preached a very appropriate sermon on the event and on the obligations of his people to her work. His efforts in behalf of a new edifice seem likely to be crowned with success. He is a hard worker.

QUIZ.

West District.

Springfield, Brightwood.—The reception given to the new pastor, Rev. L. E. Bell, was largely attended, and was a delightful occasion. The attendance upon the Sunday services has been steadily increasing, so that the seating capacity is insufficient. July 5 was a grand day for the church, 8 being baptized by immersion, 6 received into church by letter, and 6 on confession of faith. Revival services have been held during the last month with excellent results in the quickening of the church and the conversion of souls.

Holyoke.—On the first Sunday in July, 3 were received on probation and 12 into full connection by letter. The attendance in all departments is good. At the first quarterly conference an advance of \$190 was made in salary, making it \$1,400 and house. Rev. N. B. Fisk is pastor.

Chillicothe.—The Sunday-school held its annual graduation exercises and Children's Day services on Sunday, June 28. In the forenoon the annual sermon to the school was preached by the pastor, Rev. R. E. Blalock. At the evening service diplomas were presented to fourteen graduates from the primary department, and to seven graduates from the intermediate department.

A social gathering of the officers and teachers of the Methodist schools of the Centre and the Falls churches was held at the home of Charles F. Hendricks, superintendent of the Falls school, Wednesday evening, July 1. A large number were present, and were entertained with music, readings, and remarks by the two superintendents. Cake and ice-cream were served. The teachers' meetings which have been held at Chillicothe Falls, have been discontinued till September. These meetings have been under the leadership of Judge L. E. Hitchcock, and have been unusually well attended.

Atkol.—July 5, 14 were received into the church in full connection and 5 on probation, and 6 were baptized. Congregations are good. This is especially true of the Sunday evening attendance, which is large. The class-meetings are a great spiritual power in this church, as they should be in all. Six of them are held every Tuesday evening, and all are well attended. The current expenses are nearly all met up to date. The official board has voted the faithful pastor, Rev. J. H. Mansfield, a vacation of three weeks, which he intends to take in August.

Mittineague.—On the evening of July 5, the pastor, Rev. H. B. King, gave an address on "Patriotism." Appropriate music was provided for the occasion. At the morning service 6 were received by letter.

Women who are weak and nervous, who have no appetite and cannot sleep, find strength and vigor in Hood's Sarsaparilla.

The Standard (Baptist) of Chicago thus states a fact and vigorously moralizes:—

"A Methodist church, it is said, has sued a man and recovered \$8 damages because the defendant injured the floor of the building with tobacco spit. We are glad of it. If a man is such a slave to a filthy habit that he cannot rest his jaws for even a couple of hours, let him remain outside the house of God. The Jews of the Old Testament would not worship if defiled by even so much as a touch of anything unclean. Here is something which is both figuratively and actually unclean. There has been improvement in this respect, but even now one will find, occasionally, spittoons in church buildings. Their presence is an invitation to the tobacco-chewer, and they are as much out of place as a frying-pan or a curry-comb. By the way, what shall be said about gum-chewing during church service?"

ROYAL

BAKING POWDER

Absolutely Pure.